THE FATHERS INSTITUTION OF HIS CHILDE

Directing the Converſation of his whole Life,

In reſpect of God.
And of other People.
And of himſelf.

By *Michael Jermin*, D.D.

My Sonne, hear the Inſtruction of thy Father.
Prov. 1. 8.

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persis perkins
her boock

To my Children.

Beloved,

IN mine old age (to which God hath been pleased to bring me, and for which I praise his Name) it came into my thoughts to bring forth some Service unto God, which might be agreeable to mine old age. And God directing my thoughts unto this Subject, I have by his favour, with some pains and tra-

vel, been delivered of it, ſo that it is come into the light of the world. Let it therefore be foſtered by your reading of it; and if it be done with any reſpect to my ſelf, I deſire that it may be alſo with benefit to your ſelves. It is a teſtimony of that good affection I bear you, while I am living with you; and let it be in your Affection a Remembrance of me, when I am gone from you, and by death departed. In this you may hear me ſpeaking, when I am laid in the ſilent duſt; in this you may ſee me converſing with you, when I am

am taken from the converſation of this world; by this you may think of me, when you neither hear nor ſee me. Thus I your aged Father commend you to the mercy of the Father of mercies, our heavenly Father; and to the merits of his onely begotten Son, our onely Saviour; and to the comfort of the moſt glorious Comforter, the moſt bleſſed holy Spirit, to whom I make my Prayers for you.

Michael Fermin.

To the Reader.

Courteous Reader,

WHether Father or Child, who takeſt this Book into thine hand, take it not amiſs at his hands, who tendereth the Labour of his Minde, the Service of his Hands unto thee. It is the Glory of God, and thy benefit that he ſeeketh; and let him not finde with thee an hardneſs of cenſuring, a light-

a lightneſs of ſleighting. Some good there is, in his good intention towards thee; and if there be in thy ſelf a good intention for thine own good, it will not eaſily admit ill thoughts towards him. He beginneth with ſhorter inſtructions, as beginning with younger Years; which, as thou mayeſt read the ſooner over, ſo thou mayeſt the better read them again, that the profit of them may be the ſurer unto thee. Read not haſtily, that which was written with leaſure. As thou paſſeſt on, paſs by that which thou juſtly diſlikeſt; what thou likeſt, carry on with thee.

When

To the Reader.

When thou makeſt any ſtop, let thy Thoughts reſt upon that which thou haſt read, that thou mayeſt the better go on in the wayes of thy life. And if thou readeſt all, remember ſomething whereby thou mayeſt praiſe God in the pleaſing of him.

God be with you.

Michael Fermin. S.T.D.

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The Fathers Institution of his Childe.

CHAP. 1.

Of the Desire of Heaven.

MY Childe, and I trust the Childe of God, he it is, and not I onely, that writeth unto you; for it is done by me in obedience unto his will. Mark it therefore, and read it with the eyes of your heart, which are Fear and Care, as knowing that God looketh upon your heart. Desire heaven, let heaven be your love; the earth you trample under your feet, and let earthly things be despised by you. Look upward unto heaven, and heaven will look down graciously upon you. Leave the world in your disesteem of it, which must quickly (and God alone knoweth how quickly) be left by you. Your yong years may so set this plant, as that it may grow happily, and flourish in your life afterwards: do not therefore

thruſt your deſire into the earth, whereby in many it groweth downward, even to hell it ſelf; but root it in heaven, that it may ſpring up unto eternal life in endleſs glory. This one thing is all in all unto you, for it is your deſire that leadeth your life; if that run after the pleaſures of ſin, the vanities of the world, you will be drawn after that; if that follow vertue, religion, godlineſs, you will take the ſame courſe. It is my deſire therefore that you would deſire heaven. This is my fatherly command, this is Gods fatherly command unto you; and I truſt that he who commandeth it, will beſtow it upon you. Do you pray unto God that he may give it unto you, and often ſay, but ſay it heartily, O Lord make me to deſire heaven, who haſt made me for heaven. Do not ſo much ſay it, as weep it unto God, and beg that with tears, which I with weeping eyes do beg for you. This will be my great joy upon earth, this will be your endleſs joy in heaven. My bleſſing therefore unto you is, the Lord of heaven make you to deſire heaven.

CHAP. 2.

Of the deſirableneſs of Heaven.

MY Childe, whom God hath given me, and to whom I beſeech God to give increaſe of grace upon earth, and the fulneſs of glory in heaven. Thither it is that your deſire is to be directed, and to direct it thither, was the endeavour of my laſt advice unto you. Now to give you ſome ſight of that, though afar off, to which I would have your deſire carried, to the end, that it may be a ſpur in the way to you; that which

which all deſire is alwayes good, either in truth, or elſe in ſhew; either it is ſo, or ſeems to be ſo, or elſe it cannot be deſired. But in heaven, as all is truly good, ſo nothing that is truly good is wanting. Look over thoſe good things upon which the world looks ſo much. Is it health? the ſoundneſs of health is in heaven, where it is without the leaſt diſtemper, the leaſt weakneſs, the leaſt pain; and ſo free from ſickneſs, that it cannot come near it. Is it beauty? the perfection of beauty is in heaven, where it is without the leaſt ſpot or blemiſh, and where it never fadeth: the beauty of the earth is but a fading flower, the beauty of heaven is a ſhining diamond. Is it honor? the height of honor is in the higheſt heaven, and as from thence there can be no falling, ſo it beholdeth the honors of the earth as the ſmalleſt flies that play in the air, in compariſon of it ſelf. Is it wealth? the fulneſs of the treaſures of wealth is in heaven, where as it is well gotten, ſo it can never be loſt; and that it is which maketh rich in glory and happineſs for evermore. Is it pleaſure? the ſweetneſs of pleaſure is in heaven, where the pure ſtream of it doth flow without the leaſt mixture of ſorrow; and where ſpringing up continually, it doth fill the banks of delight eternally. I write of theſe childiſh things becauſe I write to a Childe, otherwiſe I ſhould tell you of enjoying Gods preſence; of following Chriſt whereſoever he goeth; of having the ſociety and company of the Angels, to whom we ſhall be like in happineſs; and of that joy, which eye hath not ſeen, ear hath not heard, neither can enter into the heart of man to conceive. But let your heart enter into the conſideration of it, and enter now by deſire into it, and

you ſhall at length by Gods mercy and the merits of Chriſt your Saviour, enter into the full poſſeſſion of it. 2

CHAP. 3.

Of the Vanity of the World.

MY Childe, to ſet your deſire aright, I have ſet open to your ſight a ſhort view of the glory of heaven, then which, nothing can be more worthy, either of your ſight or deſire. And to keep faſt your deſire to heavenly things, it will be a good help to keep it off from the things of the world: and that you may do ſo, conſider well how inconſiderable the vanity of worldly things is. They are indeed much priſed by many, but it is not for the worth of them, but from the worthleſs hearts of thoſe that ſet ſuch price upon them; for what true worth is there in things of deceit? And what more deceitful then the things of this world? They make ſhew of much good, having little in them; they promiſe much delight, but in performance are moſt unfaithfull dealers. He that expected much comfort, doth often finde much ſorrow; and he that truſted them with the hope of his joy, is paid by them with the fruit of his miſery. Nothing is ſuch a jugler as this world is, and it is onely by tricks of deluſion, that it gulleth the hearts of ſimple people. Let them therefore who deſire to be cheated, place their deſire upon worldly things; or elſe to credit the world, with the truth of the good which it hath, yet it is not a true worth to which it can pretend; for let the good of it be as reall as the world

world can make it, it cannot make the heart of man to reſt contented in it. And is there any worth in any thing wherein there is not contentment? Satisfaction is the leaſt that the minde deſireth, but this the world, in the greateſt things of it, cannot give unto us. We are weary in reſt, empty in fulneſs, ſad in mirth, dry and thirſty even while the drink is in our mouthes; and have our eyes kept waking, even when ſleep is in them. He that thinketh that this world can ſatisfie humane deſire, may think as well that a drop of water can ſatisfie the elephants thirſt; and ſurely he little mindeth the unſufficiency of worldly things, to whoſe minde it ſufficeth to be a poſſeſſour of them. But if we adde to the unſufficiency of them, the uncertainty of them, there is nothing more certain then is the great vanity that is found in them: he that holdeth them hath no more holdfaſt of them, then his hand hath of the flowing water. They are ſuch a bird, whoſe wings we cannot ſo clip, but that when we leaſt think of it, they fly away from us. While we have them we ſay that they are ours, but what we ſay now, perhaps another ſaith to morrow; and we hear that with grief ſpoken by others, which we ſpake with joy of our ſelves. The weather-cock being turned, a North-wind now pincheth us, who before were ſoftned with the Southern gales. And more uncertain then the ſeafaring-man is of the wind, is the fruition of worldly windy comforts. Beware therefore how you ſet your deſire upon thoſe things which have no ſettledneſs in them. It is but the ſpeech of man that talketh of aſſurances, the world cannot ſeal them, and in the things of the world, God doth not put his hand unto them. And yet there is

another thing, which ſhewing the vanity of them, ſhameth the deſire that is fixed upon them, and that is the ſhort continuance of them. Many things that have been long deſired, are no ſooner gotten then they are vaniſhed. Moſt things waſte away in the enjoying of them, and fly away from us while they give themſelves unto us. And if nothing be long which hath an end, how ſhort are worldly comforts, the end whereof is ſo ſpeedy? Let therefore eternity, and not the vanity of ſuch ſhort continuance, be chiefly deſired by you. ℨ

CHAP. 4.

Of Death.

AFter the vanity of the world, wherein you live, let me put you in minde of your leaving the world by death. And ſurely death, which once muſt come unto you, muſt often come into your minde, before that it cometh. The time came, and you were born; the time will come, and you muſt dye: yea, this very thing that you were born, doth impoſe a neceſſity of dying upon you. To be born is a diſeaſe that bringeth death infallibly. The Phyſicians ſeeing one ſick of a Dropſie, another of a Feaver, ſay, ſurely they will die, and yet often they die not; but he that is ſick of this diſeaſe is ſure to dye without all queſtion. Thoſe very things by which our life is preſerved, do plainly ſet forth and teach us, that we are to dye; for ſeeing we are nouriſhed with thoſe things which are kill'd and made dead for us, it is an evident ſign that we are alſo at length to be dead:

Yea,

Yea, indeed the whole time of our living is nothing elſe then a continual dying. Childe-hood dyeth, when that we come to youth, youth dyeth; when that we come to man-hood, man-hood dyeth; when that we come to old age, old age dyeth, when the time of living by the courſe of nature is expired: and that which is much more, every minute of our life is nothing elſe but a ſtep unto death. For by the very courſe of this mortal life, we are driven on, and carried to go out; by the very increaſing of this life we tend to a decreaſing, and thereby we alwayes decay, whereby we believe that we proceed on in the ſpace of life. One being asked what he did, he made anſwer, I dye by little and little: and though he that ſpake it was an old man, yet the yongeſt may ſay the ſame. For we dye by little and little, becauſe by little and little our life goeth away; and this going away by little and little of our life, is nothing elſe but a going on by little and little unto death. This is a journey, wherein all are alwayes going, and whereas there is no journey elſe in which there is not ſome ſtaying, ſome reſting for ſome occaſion or other; in this there is not any, the leaſt time of ſtay at all: in this journey all mankinde are paſſengers. When *Conſtantine* the Emperor had ſhewed the King of *Perſia* all the glorious things of *Rome*, he looked upon them and ſaid, Theſe things indeed are wonderful; but I ſee that as in *Perſia*, ſo in *Rome*, men dye alſo: thereby implying, that whereſoever any one is, whether in *Rome*, or in *Perſia*, or how great ſoever any one may be, whether the King of *Perſia*, or Emperor of *Rome*, he muſt at length leave *Rome*, *Perſia*, his Empire, his Kingdom, and the World by death. It is an ancient

relation, that when God made man of the duſt of the earth, he took the duſt from the four parts of the earth, that ſo whitherſoever men ſhould go, or whereſoever men might be, they might ſtill remember that they were made of that earth But that which I would have you to remember often, is your returning to the earth, becauſe it cannot chuſe but be an expedient means to reſtrain you from ſin. It was the firſt means which God uſed to keep man from ſin, to tell him of his death, ſaying, In the day that thou eateſt of the forbidden fruit, thou ſhalt ſurely dye; and iti s ſtill moſt uſeful to the ſame end. One ſaith wel, If thou be mortal, live as a mortal man; and ſeeing we muſt dye, let us ſo live as they who at our death muſt give an account of our life. God ſaith to the Prophet *Jeremiah, Ariſe and go down to the Potters houſe, and there I will cauſe thee to hear my words*, Jer. 18. 2. Now the Potters houſe is the grave, wherein the earthen veſſel of mans body is broken by death; and if we ſhall go down thither by a careful remembrance of it, that will make us willing to hear the word of God, whereby to keep our ſelves from the breaking of his Law. That which is commonly marked in the recovery of King *Hezekiah*, 2 *Kings* 20. 6. is the miracle that was wrought; but it is worthy the marking, that as God added to his life ſo he told him the time of his death. The ſet tearm of his increaſed life is ſet down unto him, that looking to his end, and knowing when he was to die, the miracle of his prolonged life might not bring pride into his heart. And indeed the knowledge of death carefully and wiſely apprehended, is a ſtrong bulwork againſt the temptations of ſin. For he that conſidereth what he ſhall be

by

by death, is fearful in the works of his life, and thinketh himſelf almoſt to be dead, becauſe he is not ignorant that he ſhall be dead. It is good therefore for you, to do as *Joſeph* of *Arimathea* did, and as he had his Sepulchre in his garden, ſo in the garden of worldly contentment and pleaſure, to remember your death; thereby to keep away both the pleaſure of ſin, and the ſin of pleaſure from you. 4

CHAP. 5.

Of Judgement.

WIth death is joyned judgement, the particular judgement of every one that dieth, though not the general judgement of all the dead. To joyn therefore the conſideration of this unto the former: when you remember death, remember judgement alſo; bring this often to your minde, before that God do bring you unto it. Indeed God delayeth his judgement, and this he doth, that every penitent ſinner may know, that he ows it to Gods patience, that he is ſaved: and that no impenitent ſinner in his deſtruction may derogate from him, as if he were of an haſty impatiency. But that which God doth to bring men to repentance, is by wicked men brought as a reaſon to keep themſelves from it. *For becauſe ſentence againſt an evil work is not executed ſpeedily, therefore the hearts of the ſons of men are fully ſet in them to do evil, Eccleſ.* 8. 11. They from the delay of Gods wrath do plead to themſelves, as it were, a preſcription of impurity; and perſwading themſelves in a manner, that the execution of Gods wrath, which is ſo long put off, will never

never be laid on, from thence are emboldned and made worſe in their ſinful courſes. They behold Gods Judgement as a thing that is a great way off, and that makes it to be ſeen as a little thing by them. For as the Stars, though in themſelves very great, yet being ſeen afar off, ſeem to be little; ſo wicked men conſidering the day of Judgement, as a time to come long hence, they are little moved by it But let ſuch a minde be far away from you, for it is even a remedileſs danger when any one doth ſo give the rains unto his luſts and vices, that he remembreth not the giving of account unto God for his life: and I think it a great puniſhment even now of wickedneſs, to have left the fear and remembrance of the Judgement to come. To ſettle it the better in the memories of men, God ſometimes ſets himſelf upon his Judgement-ſeat even as ſoon as wickedneſs is committed. The two ſons of *Aaron* offered ſtrange fire before the Lord, *and there went out a fire from the Lord, and devoured them*, *Levit.* 10. 2, 3. Here God was pleaſed not onely to ſhew judgement, but preſent judgement; and this was to foreſhew that greater judgement of fire, which at length is to come. Indeed God began the world as he meaneth to end it: for when our firſt parents had ſinned, God arraigned them at his judgement bar, there examined them, and then denounced his ſentence upon them. And what was this but a general judgement? not onely in regard that our firſt parents were then all mankinde, but in reſpect of all their poſterity, who in them ſinning were in them judged. But that was a general judgement in a general maner, there is alſo to be a general judgement in a particular maner: this begins at the death of every

every particular perſon, is perfected at the death of the world. Let the beginning and ending be both remembred by you: begin betimes to remember the beginning of it, and ceaſe not while you live, to conſider the judgement which ſhall be at your death. There is a ſtory of one, who appearing after his death, and being asked in what condition he was, he made anſwer, No one doth believe, no one doth believe, no one doth believe. And that being asked farther, what he meant by that repetition, he anſwered, No one doth believe how exactly God examineth, how ſtrictly God judgeth, how ſeverely he puniſheth. As for the truth of the ſtory you may let it go, but as for the truth of the anſwer, hold it faſt in your minde: believe therefore the Judgement, and believe the dreadful ſeverity of it. Perhaps you will ſay, who among Chriſtians, who among Believers doth not believe it? I anſwer, too too many. For do they who delight in their wickedneſs, inſtead of ſorrowing for it, who love the wayes of ungodlineſs, and hate to be reformed, do they believe the coming of the Lord to Judgement? If they ſay ſo, do not believe them: for if they did, they would then fear, they would watch, and would not ſuffer their conſciences to be digged thorow ſo grievouſly. But they who fear now ſo little, will then be ſtrucken with the greater fear, for it will be to them a moſt dreadful time. Our Saviour ſpeaking of it, ſaith, *Mat.*24.29. *That then the powers of heaven ſhall be ſhaken:* and the powers of heaven are well underſtood to be the Angels, for trembling and great fear ſhall even ſurpriſe them. But if the Angels ſhall tremble at the horror of that day, who being guilty of no ſin, ſhall

not

not then be judged, how ſhall the wicked tremble and ſhake, whoſe heavy judgement and condemnation ſhall be pronounced? The Prophet *David* ſpeaking unto God, ſaid, *Thou, even thou art to be feared, and who may ſtand in thy ſight when once thou art angry? Pſalm* 76. 7. God hath been angry often, and that hath made him to be feared; but when this *once* he ſhall be angry, who ſhall ſtand in his ſight? There is nothing fuller then that which is laſt, and this Judgement being the laſt, it will be full of Gods anger, full of mans terror: Let it therefore now be fully conſidered by you, and you ſhall then be the leſs filled with the horrour of it.

CHAP. 6.

Of Hell.

MY Childe; having formerly ſhewed you the Vanity of this world, that you may not be ſo vain as to ſet your heart upon it; and the glory of heaven, that it may be your glory upon earth, to ſtrive in the fear of God to obtain it: let me now ſhew you the wretchedneſs of Hell torments, that you may not be ſo wretched, as not by keeping your ſelf from ſin, to keep out of it. After death and judgement it followeth to the wicked, and that you may not be among them, neither in their wickedneſs, nor in their torments, let the conſideration of it be that which next followeth. Indeed it is troubleſom and dreadful to conſider of it, but nothing more profitable; and better it is to think of it now, then to feel it hereafter. For it is the ſeverity of Gods wrath, the

the extremity of the Devils malice, that there is to be ſuffered. The patience of God now abuſed, is there enraged; the mercy of God now deſpiſed, is there become mercileſs; his juſtice now delayed doth there declare it ſelf in the fulneſs of it. The deſire of the devils malice is there accompliſhed, his feigned friendſhip is there diſcerned in the truth of his hatred; his reſtrained power of doing hurt is there let looſe, and the devils themſelves being moſt grievouſly tormented, do the more grievouſly torment thoſe that are delivered up unto them. Many are in this life the pains of the body, and often is the crying out, that they are unſufferable; much is in this world the anguiſh of the ſoul, and the wounds of a troubled ſpirit who can bear? But were all the pains of the bodies of all men, were all the anguiſh of the ſouls of all men gathered together in one man, it were not to be compared to the torments of hell. The burning of fire, the ſtinging of ſerpents, the beating of ſtripes, the tearing of wilde beaſts, the ſtarving of cold, and all other the like, though in the greateſt meaſure, yet are but ſmall reſemblances of thoſe torments. Were it no more then the loſs of heaven, and of the joy and glory which there is poſſeſſed, what an exceeding weight of ſorrow, and what an unſupportable burthen of ſhame doth this loſs bring? To be deprived of that joy which might have been enjoyed, to be caſt down from that glory wherein others are exalted, will ſo ſhew the mad folly of wickedneſs, as that it will cauſe an unſpeakable agony of ſelf-tormenting diſquietneſs. But beſides the loſs of glory, ſuch is the ſeiſure of pain and torments, that at once it deſtroyeth all comfort, and giveth life to all ſorrow; that

that ending all reſt, it breedeth endleſs horror; that denying all help, it affordeth nothing but weeping, and wailing, and gnaſhing of teeth. Be carefnl therefore, my Childe, to live in Gods fear, that you may never live in theſe ever-living torments: poſſeſs your heart with a true faith in the mercies of God, and in the merits of Chriſt Jeſus your Saviour, that this horror may never poſſeſs you: be ſorrowful and repent of your ſins, that too late repentance in this ſorrow be not fruitleſs unto you; dye to ſin in this life, that this never dying death do not deprive you of eternal life; but that when death ſhall take you hence, Chriſt may take you to himſelf, to be with him in bliſs for evermore.

CHAP. 7.

Of the Buſineſs of Humane Life.

MY next buſineſs (my Childe) is to adviſe you to conſider, what the buſineſs is that you are to do. Indeed, many are the buſineſſes of Humane Life in this world, but that for which we came into this world, and for which life is given us, is chiefly but one; and it is to ſerve God faithfully. This is the imployment to which by our heavenly Maſter we are appointed, this is the main errand for which we are ſent hither. Surely it is not to feed our ſelves with pleaſures, to fill our ſelves with riches, to advance our ſelves in the preferments and honors of the earth: they miſtake their errand much whoſe hearts are taken up with theſe things, and whoſe lives are ſpent in the purſuit of them; when the time of giving an account

account ſhall come, the talent will be found loſt, that is ſo imployed. There is indeed a lawful uſe of theſe things, ſo that the heart be not lawleſs, the mirde careleſs in the uſing of them; and that neither God be diſhonored, nor man corrupted by them: but the great buſineſs to be performed and diſpatched by us, is the worſhip and ſervice of God, in the duties of Religion, and in the works of Godlineſs. In theſe your care muſt be moſt earneſt, your diligence moſt watchful, your labour unwearied: theſe muſt have the firſt place in your intentions, deſires, endeavors. For as when any one goeth to ſome great town, upon ſome important buſineſs, the firſt thing he doth is to look after his buſineſs, then perhaps he vieweth the town, viſiteth his friends, as his buſineſs ſhall give him leave; ſo we being come into this great worſd, the firſt thing that we have to do, is to look after the worſhip and ſervice of God, in ſeeking his glory, in obſerving his commandments. If that buſineſs be well ſettled in our hearts, well followed in our lives, then may we with comfort partake of the favours which in this world God beſtoweth upon us: And indeed then are the contentments of this life favours from God, when they are not hinderances unto us in the ſervice of God, and the work of our ſalvation. Now this work, and the worſhip and ſervice of God are both but one and the ſame buſineſs, they go on by the ſame ſteps, and to do the one, is to perform the other: for therefore doth God require our ſervice, that he may reward us with glory; and our buſineſs being well done, we reap the fruit and benefit of it in eternal happineſs. Be mindeful therefore of this buſineſs, be alwayes doing in it, as know-

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ing that it is never perfected while this life continueth. The condition of this life exacteth many other buſineſſes to be lookt after by us, and being ſuch as may ſtand with the true fear of God, they are not to be neglected: but ſo look after them, that you never look away from the fear of Gods name; and while the one may be in our hands, let the other be before your eyes. Keep cloſe unto the principal buſineſs of Gods ſervice, though other occaſions may ſometimes ſomewhat take you off from it, and though you turn to them, yet turn not away from the rule of Gods Law. That it is which muſt direct you in your buſineſs, and being directed by that, as you ſhall not erre in your way, ſo you ſhall not miſs in the end of endleſs reſt in Glory. /

CHAP. 8.

Of ſincerity in the ſervice of God.

HAving acquainted you with the great buſineſs which you are to do, let me alſo tell you how you are to do it: and ſurely it muſt not be with eye-ſervice, or to be pleaſing in the ſight of men. For the buſineſs being Gods, it muſt be done as before God; and he looking upon the heart, it muſt be done in the truth, ſincerity, ſimplicity of the heart. Be not therefore like to ſome kinde of Partriges, which have two hearts, and which are ſaid to be very deceitful, and to do great hurt. Have not in one breaſt a heart and a heart, one heart which pretendeth holineſs, another heart which intendeth wickedneſs: by this you may deceive others, hurt others, but the greateſt deceit,

deceit, the greateſt hurt, will be the deceiving, the hurting of your ſelf. Be not like the corn growing upon the houſe top, as ſhewing abroad to all the height and greeneſs of your holineſs: for as that quickly withereth bearing no fruit, ſo doth ſuch holineſs yielding no comfort. Let your goodneſs be rooted in your heart, let it be low in the depth of ſincerity, there it flouriſheth longeſt, and bringeth forth the beſt fruit of glory to God, and of happineſs to men And be I pray you, the more careful herein, becauſe the world generally is ſo negligent of it: for who almoſt is there that hath the ſame care of goodneſs ſecretly, that he hath openly? Many are careful of their fame, few of their conſcience: and it may be a juſt complaint, that even the whole world acteth a Stage-play; even all almoſt do hide under a perſonated ſhew, that which they are; and ſet forth in a perſonate ſhew, that which they are not: all would ſeem to be good, few deſire and labor to be ſo in truth. But what is an Hypocrite? Surely he is much what like the Devil wrapt up in *Samuels* mantle: there is none ſo near to God, and ſo far from God as he is; he uſeth Religion as a cloak in the rain, which he layeth aſide when he cometh into the houſe: and ſurely he it is, who ſhameth goodneſs by ſeeming to be good, and maketh Religion to be the leſs regarded, by ſeeming to regard it ſo much: but though he may trim, and plaiſter, and dawb on, and ſmooth as well as he can his painted complexion, yet let me ſay to him, God ſhall ſmite thee, thou whited wall. And in charity let me pray, that God would forgive him his holineſs: but God grant that you may carry your ſelf in an honeſt ſimplicity, free from affectation, of ſeeming what you are not; and that

you may have a better inſide then outſide, a good text as well as a good gloſs, and may abound in the fruits of piety, more then in the bloſſom and leaves. For my part I could almoſt wiſh, that to ſhun this wickedneſs, you would ſomewhat forbear ſome things, which being good in themſelves, and bringing good to them, by whom they are well uſed; yet carrying an outward form of godlineſs, and uſed much by thoſe, who have onely a form of godlineſs in them, are by Satans malice perverted to lead aſide the heart too much to outward appearance in religion. But herein I leave you to the direction of Gods grace, and it is onely an hatred of Hypocriſie, to which I would work you. There be indeed degrees of Hypocriſie: As firſt, ſome one may be without ſome grace or gift, and may make ſhew of it, as if he had it, but yet doth labour to have it: now if he do ſo, though he be an Hypocrite, yet it is in a leſs degree. Secondly, another may make a ſhew of that holineſs which he wanteth, and yet not take contentment in that ſhew which he maketh, but be troubled with ſhame for that which he wanteth: now if he be ſo, though he cannot be freed from Hypocriſie, yet it is a leſſer meaſure of it that lieth upon him. Thirdly, others there are, who care not for holineſs, but make it their care to make ſhew of it, that others may think them to have it; and therein pleaſe themſelves, though God be much diſpleaſed with them: now theſe are grand Hypocrites, and do deſerve the brand of open ſhame for their ſecret naughtineſs. Laſtly, others there are, who having no holineſs, nor deſiring to have it, but hating it rather, do yet diſſemble it, either to maintain and ſpread abroad ſome falſe Doctrine, which they hold, or elſe to accompliſh ſome wicked

wicked Deſign which they have plotted. Theſe are the Maskers of Hell, which the Devil ſetteth forth, and unto whom they cauſing much delight, ſhall finde his delight much increaſed in their moſt bitter torments. Now our Saviour Chriſt ſpeaking of Hypocrites, ſaith, *Mat.* 23. 27. *They are like a Sepulchre which appeareth beautiful without, but within is full of dead mens bones.* And though this be eſpecially meant of the two latter ſorts, which are ſo full of naughtineſs, yet ſome dead bones there be in the former alſo. Wherefore all Hypocriſie is to be ſhunned by you, it is too much to have one dead bone in you: but as for them, who are ſo full of them, Oh! how empty of comfort will they be at their death? How full of confuſion at Gods Judgement of them? Let therefore the horrour of this, work in you an abhorring of ſuch courſes. 8

CHAP. 9.

Of Conſcience.

MY Child, having ſhewed you the great buſineſs that you are to do, and how you are to do it; let me now ſhew you how to carry your ſelf in all other buſineſſes that you meddle with. And that is, to be careful to preſerve the quiet of your conſcience in the many troubles of them. Now firſt to tell you what Conſcience is, it is that, which before you do any thing, bids you take heed that you do it right; which when you are doing, marks exactly what is done by you; which when you have done, either approveth your right doing, or elſe condemneth your bad doing of it. It is therefore an Admoniſher, an Overſeer, a

Remembrancer, a Judge, which God hath made every one to be unto himſelf: and being thus admoniſhed, hearken to it; being thus overſeen, ſtand in awe of it; being thus remembred, be mindful of it; being thus judged, be ſubject to it. There is much filth that cleaveth to the affaires of this life, and it is hard to meddle with them, hard to handle them, without being ſtained and defiled by them. You had need therefore to be very tender in touching of them, and with a tenderneſs of conſcience to deal in them. Of this beware eſpecially, how at firſt you ſuffer your conſcience to be defiled; for the ſtain goten in, too often proveth a fretting Leproſie; not onely by a vexing diſquietneſs that it cauſeth, but by a farther infection which it breedeth. The integrity of an unblemiſht conſcience, is a rare glory, is an unſpeakable comfort: but this is not meant of any ſuch purity, as hath not the ſpecks of many infirmities and failings in it. This is not to be found in the duſty and durty paths of the earth. Let it not be any remarkable ſtain that faſteneth upon you, and which being, as it were, a brand of Satan, he may thereby ſeem to claim an intereſt in you: he is a bold Intruder, a fierce Claimer, a ſtrong Poſſeſſour, a cruel Maſter, and is far more eaſily kept out, then thruſt out by us. Now becauſe it is not in your power to waſh the affaires of the world from the foulneſs that is in them; it muſt be your care to waſh your own heart from the foulneſs of corruption that is therein: for it is the meeting of the two foul things together, whereby the conſcience is polluted. The waſhing of grace, obtained by the means of grace, is an excellent preſervative for a clean conſcience. And howbeit the foulneſs of the heart doth often defile the conſcience, even

even in the uſing of a clean thing; yet it is not the uncleanneſs of the thing, that can ſtain the conſcience, where the heart is waſhed from the power of corruption. It is the endeavour of ſome to darken the light of conſcience by an affected ignorance, that ſo they may go on with the fewer rubs in the ways of darkneſs: for it is light, not darkneſs, that cauſeth the rubs of conſcience. But be ye moſt careful to keep the eye of your conſcience open, and waking; and let a clear knowledge of what you do, give a clearneſs unto the light thereof. The winking conſcience, will not by God be winked at; and blear-eyed *Leah* ſhall never come to get the love that *Rachel* hath. Wherefore though a ſharp-eyed conſcience be pricking and troubleſome, yet it is that which beholdeth the Sun of righteouſneſs: and as it maketh us to ſee our ſmaller offences, ſo it maketh the mercy of God not to ſee any in us. Look therefore to your conſcience, and let that look to all your wayes; offend it not by offending God, and in the ſweet peace thereof you ſhall enjoy the precious peace of God.

CHAP. 10.

Of Knowledge

IT is Conſcience which is the guide of your wayes, and it is Knowledge which is the guide of your conſcience. To the care therefore of keeping a good conſcience, joyn the care of getting true knowledge. It is underſtanding that a man chiefly is, and there is from nature a deſire in every one of knowledge: no one therefore is truly ſaid to be a man, but he that is

endued with knowledge. For the obtaining of it, the maner anciently was, to travel from countrey to countrey, and to purſue knowledge, flying, as it were, away over the whole world. I have read of a learned man, that being near his death, and many learned men who were his friends ſtanding by, & reaſoning of the departure of the ſoul from the body, he lifted up his head, and reached his ear unto them; whereupon being asked why he did ſo? he anſwered, that having learned what you reaſon of, I may then die. And ſurely it is the want of this regard of knowledge, that makes many to live ſo fooliſhly, to die ſo unhappily. He deſired to go on in knowledge, when life was ready to be gone from him: and what are they but unworthy of life, who have little regard of the worth of knowledge? For whatſoever the calling and condition of any ones life may be, it is knowledge in it, that maketh him to thrive; and whatſoever the thriving may be, it is knowledge that giveth the comfort of his thriving. Knowledge teacheth how to uſe riches with a comfortable and honeſt delight: Knowledge ſheweth the bleſſing of God in worldly things, and accordingly maketh diligent in the getting of them, maketh thankfull for the having of them, maketh carefull in the uſing and keeping of them. He that is wiſe therefore will not be doing or dealing in any thing, unleſs he know what it is wherein he dealeth, and unleſs he deal ſo as he knoweth he ſhould. He knoweth that a man is known by his dealing: he knoweth that others look upon his dealing; and therefore by knowledge he looketh ſo to it, that they may know him to be a wiſe man in it. Now and then it falleth out, that in a great tempeſt, wherein the ſea and heaven are con-

confounded, that the haven is obtained by an happy errour: now and then it cometh to paſs, that in darkneſs, the way of entrance and going out is found by a blinde happineſs. And it may be, that ignorance may meet with help in troubles; that want of knowledge may take the right way, where it ſees it not. But how many have been thereby caſt away in ſtorms? How many have been thereby loſt in the way of their affairs? Get therefore knowledge, and let that be your Pilot both by ſea and land. And indeed it is the getting of knowledge, that will make you to ſeek for it: for none do leſs eſteem of knowledge, then they who have the leaſt of it; they who have not gotten it, do not know the worth of it, and ſo have no mind to look after it. But they who have already found it, are ſo affected with the worth of it, ſo directed by the light of it, as that they ſtill ſeek more, ſtill get more. When it is not gotten, it is neglected; but when it is gotten, it is deſired; and by ſo much the more is hungred after by him that eateth it, by how much it is the more eaten by him that hungreth after it. But then let it be a knowing knowledge which you ſeek; for many know much, but it is not knowledge which they know. Some labour hard, and waſte their time, to know needleſs vanities, which being better unknown, have no true knowledge in them. Others bend their minde and their ſtudy to know worldly matters, which if they bring with them the ignorance of God, it is not worthy to be called knowledge which is got in them. Right knowledge is the knowledge of God, and let that chiefly be ſought for by you: that will guide your conſcience aright, that will lead you ſafely through the affaires of this life, that

will bring you joyfully unto Eternal Life, But then it muſt be a faithful knowledge, from which a righteous working is never ſeparated. It muſt be ſuch a knowledge of God, as hath obedience unto God joyned with it Such a knowledge of his will, as is accompanied with the doing of it. The Opinion of a learned man is, that if any one by way of ſuppoſition ſhould propoſe to one endued with knowledge, whether he had rather have the knowledge of God, or eternal life (and ſhould ſever thoſe which are altogether the ſame) he would without doubt chooſe the the knowledge of God. But this is onely ſaid to ſhew the excellency of ſuch knowledge; and let the excellency of it, make you to take paines for the getting of it. For knowledge, eſpecially ſuch, is not gotten without labour; but the labour is well recompenſed by the getting of it. Be therefore a knowing man, but be a doing man alſo.

CHAP. 11.

Of converſing with God in general.

FRom your conſcience, and the guiding thereof by knowledge, I come to your converſation: and that being either with God or among men, let me give the firſt place unto God. Now it is a great honour to be admitted to converſe with God, and therefore it muſt be your great care that it be done to Gods honour; and ſeeing God is pleaſed to vouchſafe you this reſpect, let not God be be diſpleaſed by your diſreſpect of him. Think in what manner you would preſent your ſelf, being brought into

into the preſence of an earthly Monarch, and with what awful demeanour your carriage in all things ſhould be ordered, and let it be much more, as much as you can, when upon any occaſion you preſent your ſelf before the Lord. Indeed in regard of God himſelf, we are alwayes in his preſence, becauſe he is alwayes every where preſent: but in regard of our ſelves, we are then ſaid to enter into his preſence, when in ſome ſpecial maner we preſent his Infinite Majeſty with our worſhip and ſervice. At this time therefore lift up that heavy dulneſs which hangeth ſo hard upon you, and preſſeth you down ſo much; and as if you would aſcend into the preſence of God in the glorious Heavens, let your carriage and diſpoſition be in an heavenly manner: then is the time that you are to ſublimate your ſelf, and even to extract your ſelf into a quinteſſence of holineſs; then it is that you are to put your ſelf into ſuch a pitch, as that you may be above your ſelf in the height of devotion. Remember it is God who then entertaineth you, and therefore let not then earthly affaires be entertained by you: it is to God that you apply your ſelf, and that God may apply himſelf to you, let nothing come between you. The converſation that we have now with God, is the beginning of our union with him; by this we tend to that nearer both converſation and union, which in heaven we ſhall enjoy: the beginning therefore and ending muſt be alike, though not in meaſure, yet in nature; and as our union with him ſhal be finiſhed in our glory which he will give us; ſo it muſt begin in his glory which we give him. Let therefore your converſing with God be a glorifying of God; and let the glorifying of God be ſhewed in a deep apprehenſion of his glory,

glory, in a due reverence yielded to his glory, and in utter vilifying of your ſelf in reſpect of his glory. Surely great is the familiarity and friendly reſpect which God uſeth towards thoſe that converſe with him: but yet we muſt be wary that we be not too bold in our familiarity, or too preſumptuous in our carriage towards him. For it is his glory to deſcend of himſelf from his glory; but we muſt take heed how we take it away in any manner from him. Our indiſcretion in this kinde may quickly change the favor we found into a frouning countenace; and make God to depart from us, while we think that we are in a cloſe converſing with him. Your comfort is this, that your acceſs to God is alwayes free and eaſie; you need not go far, or elſe be troubled to ſeek for him: whereſoever your ſelf is, there is God, and there you may converſe with him: you are not kept from him by any ſurly Door-keeper, neither are you to procure admittance unto him by favor of his Courtiers. His favour granteth that, whenſoever it pleaſeth your ſelf: be frequent therefore in converſing with him, to whom your coming will be by ſo much the more acceptable, by how much it is the more frequent. Seldom converſing with God is often a mark of ſuch as do not truly fear him. But when you do converſe with God, let it be chiefly in your heart: it is that inward converſing which God liketh. Indeed none can converſe with you there, but God alone, and there alone it is that you make your converſing to be pleaſing unto God. The outward Complements of converſing with God are little eſteemed by him, unleſs the heart do give him a real entertainment, Be hearty therefore with God, that he may be the joy of your heart.

CHAP.

CHAP. 12.

Of converſing with God by Prayer.

AFter the general conſideration of your converſing with God, let me come unto particulars, and lead you, as it were, into the ſeveral chambers of Gods preſence. The firſt then is Prayer, which being rightly, and religiouſly performed, is even a divine manner of converſing with the Lord, as being a ſpecial work of his Divine Spirit in us. The gift of Prayer therefore is not properly a readineſs of ſpeech in praying, nor a fitneſs of words, and phraſes, and ſentences for praying: theſe may be gotten by practiſe, and care, and ſtudy, and may be taken (from whence they are beſt taken) out of Gods Word; and yet the proper gift of Prayer may be ſtill wanting. To theſe a natural gift of elocution, and a good natural judgement may be a good help: but Prayer is a Spiritual Grace, excelling theſe things as much as grace excelleth nature. He that prayeth before others may abound in theſe, and in a commendation for them, and yet be poor enough in the gift of Prayer: whereas another that heareth him, and joyneth with him in that which he ſaith, may much more truly be ſaid to pray to God then himſelf by whom the prayer is made. The gift therefore of prayer is the gift of the Spirit, and may be found in one, in whom are not found either a fluency of ſpeech, or an elegancy of praying tearms; although theſe do add a great beauty to it, and are to be honoured in thoſe that have them, to be ſought for by thoſe that have them not; as being alſo an excellent

cellent means to ſtir up the devotion of true praying. To conſider therefore prayer as a ſpiritual gift, it conſiſteth chiefly in humility in our ſelves, in devotion towards God, and in a faithful confidence placed upon God. As for humility, our praying it ſelf doth teach it unto us. For who ſhould be humble if not Petitioners? To uſe ſupplication is an humiliation, and ſhall not then humility be uſed in it? But much more are we taught this, if we reſpect either the vileneſs of our ſelves, by whom our Prayers are made, or elſe the Majeſty of God, to whom they are made. Vile we are in reſpect of the inferiour condition of our nature; more vile in regard of that ſinful condition which we have brought upon our ſelves; moſt vile, for as much as by our ſins we are made ſuch enemies to him, to whom we are ſuppliants. But a chief part of our humility in praying, is a ſubmitting of our ſelves in thoſe things which we pray for, to Gods will and wiſdom. And this wiſdom in us doth ſooneſt obtain our will for us. For God ſeeing us ſo humble, as to yield to his will, then is he moſt ready to grant our wils unto us. As for Gods majeſty, the higheſt thought of the higheſt creature is infinitely beneath the comprehenſion of it. Be humble therefore, eſpecially in praying; there is nothing doth lift your prayers higher, then thus to caſt down your ſelf. And next be devout in praying. This is that holy kinde of violence that in praying is offered to God, and unto which his graciouſneſs doth, as it were, yield it ſelf captive. A coldneſs in asking doth, as it were, teach God to be cold in granting. And as for thoſe, whoſe careleſs attention doth hardly hear themſelves in thoſe things which they pray, how can they expect that God

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ſhould hear them in thoſe things which they ask? Such praying is a playing with God, and it is the earneſtneſs of the heart in praying, that maketh prayer to be in earneſt. The third thing in prayer, is a faithful confidence, and this being grounded upon the gracious promiſes of Gods mercy, upon the glorious merits of Chriſts ſufferings; it is not a little ſtrengthned from this conſideration, that it is the ſame God who prayeth in us and granteth our prayers to us. For it is the holy Spirit of God that maketh our prayers and ſupplications. And unleſs God can deny himſelf, our faith may be confident that he will not deny us. But when you ſet your ſelf to prayer, you muſt know that the Devil doth in an eſpecial maner ſet himſelf againſt you: then he warreth and rageth, when your hearty prayer crieth moſt earneſtly to God. He is never more buſie to diſturb us, then when we go about this heavenly buſineſs: you muſt therefore thruſt him away with the greater watchfulneſs. Our Saviour ſaith, *Watch and Pray*, *Mark* 13. 33. And we muſt joyn them together. And for your help herein, while you are praying, carry along this prayer in your mind, and often repeat it within your heart, Lord keep my heart to thee. Another help is, to think more then you ſpeak, that both tongue and minde being imployed, the enemy may have the leſs room to work upon; and the minde intending both what it ſaith, and what it it thinks, may be the more ſtrongly bent againſt all diverting of it.

CHAP

CHAP. 13.

Of hearing the Word of God.

FRom praying to God, I paſs to the hearing of God. For it is God, who by the voice and tongue of his Meſſengers and Miniſters ſpeaketh unto you. Do not therefore conſider the words that are delivered, ſo much, as the words of men, as rather, as the words of God. This many know they ſhould do, but few know themſelves to be doers of it: that they are the words of men ſpeaking of God is commonly acknowledged; but that they are the words of God, ſpoken by men, is little conſidered as it ought to be. But he that heareth, not being thus perſwaded, will never be ſo well perſwaded to that which he heareth. For how well ſoever any one may think of the ſpeaker, or how well ſoever he may ſpeak, it cannot have that force in working upon the hearer, as this one thought doth bring, that they are Gods words to which he attendeth. For this thought being a ſpecial work of Gods Holy Spirit, ſets the word a working in the thoughts of the minde, and they cannot but work with the power of God, which are conceived to be the words of God. Be therefore firmly ſettled in this, and it will make you to ſettle your ſelf much the more religiouſly in hearkning to that which is ſaid. There may be much humane vanity and frailty mixed with the words, for the waters of life paſſing through men receive too much tincture from the pipes that do conveigh it. But hear therefore with a diſcerning ear, and paſſing by that which ſoundeth of man; ſtay not

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ſo much, as to take much notice of it: but having your ears filled with that which ſoundeth God, let that reſound in your heart, and take up your minde. Hardly are any ſo much cenſured as the miniſters of God are; every one taketh upon him to give his ſentence of judgement upon them: but when you heat them, be not a cenſurer of them, but of your ſelf by them. From their words, cenſure your own works; from their preaching, cenſure your own living: the manner of them is, to come to application at the end of their Sermon; but let this be your work from the beginning. If it be matter of knowledge that is delivered, make application to your ſelf, and ask your ſelf if you did know it? that if you did not, it may be learned by you; if you did, it may be confirmed in you. If ſin be condemned, make application, and ask your ſelf if you be guilty of it? that if ſo, you may repent of it; if not ſo, you may the more carefully keep your ſelf from it. If vertue be ſet forth, make application, and ask if that it be in you? that if it be, you may praiſe God for it; if it be not, you may ſtrive to get it. A profitable teaching is very needful, but a profitable hearing is no leſs neceſſary; and it is the application of hearing, that is the profit of it. To this end, whenſoever you go to hear Gods Miniſters, take alwayes your heart with you; and let that be in your ears while God ſpeaketh. There are adjoyning to the heart of man two little parts, which are called the deaf ears of it, and ſuch is the deafneſs of the hearts of many unto Gods words, that whatſoever their ears may hear, their hearts hear nothing. But let it be your care to have an attentive heart, as well as an attentive ear; and while the Miniſter is preaching, be often praying theſe few

few words in your heart, Lord open mine heart to thy word. This keeping of your heart to Gods words, while you hear them, will make you to keep them the better in your heart and memory, when you do not hear them; and to keep them in your life by the doing of them. And this it is which muſt ſhew you to have heard well: for if well doing follow not hearing, it is not a good hearing that went before. It is the vertue which hearing hath, in working a doing; that is the true vertue of a religious hearing: whatſoever devotion the hearing may ſhew, it is but a diſſembled hearing, that in the truth of doing doth not approve it ſelf. Now where this care of doing is, there will not be a careleſs ſleighting of any good thing that is ſaid and heard. He that heareth to do, doth not look upon the weakneſs of the ſpeaker, or plainneſs of his ſpeach, but looketh after what is taught, that by the doing of it, his own life may be commendable, how little commendation ſoever the others ſpeaking may deſerve. And ſurely if you have gained the bettering of your life, as you have cauſe to thank God, ſo have you reaſon to think the better of him, by whom you have gained it.

CHAP. 14.

Of reading Gods Word.

THe next thing is the reading of Gods Word, and of other religious Books, which being conſonant unto Gods word, do alſo bring us to a converſing with God. But firſt, as for reading of Gods word, be frequent in the reading of it, to get the more familiar acquaintance

acquaintance with it, which will alſo get the better knowledge of it. The familiar acquaintance of men makes them to know one the other; and a familiar acquaintance with Gods word, makes that to be known unto men: and ſurely it is an acquaintance well gotten, by which we get ſo much, as from Gods word we may: it is an acquaintance much to be eſteemed of, by which we come to be eſteemed of God; it is an acquaintance much to be delighted in, by which we make God much to delight in us; it is an acquaintance never to be loſt, by which we ſhall be preſerved unto eternal life. Other books, and of other matter, we may well read, but let your chief familiarity be with Gods word; enter with that into a familiarity of intimate friendſhip. Take counſel from that as from a moſt faithful friend; let that have your hearty love, as your deareſt friend; admit that to the greateſt ſecrets of your heart, to be your directer in them, to be your approver or condemner of them. That will never betray you, never deceive you, if you rightly mark that. You have a ſpecial friend, in having Gods word your friend; that will ſtand by you in all danger to be your preſerver, in all diſtreſſes and troubles to be your comforter, to be your ſupporter in all infirmities, to be your defender againſt all enemies. It was therewith, that our Saviour Chriſt did defend himſelf againſt Satan, and therein is our great defence againſt him, *Math.* 4. 4. Be frequent therefore in reading Gods word, and read it all over, that no part may be unknown to you; but be moſt frequent in reading thoſe parts, wherein God is moſt gracious in revealing himſelf plainly unto you. In theſe God taketh away the vail, as it were, from his face; as it were,

inviting your ſight to look upon him in the clearneſs of knowledge: in others he hideth himſelf, that by prayer and ſtudy being found out, he may be the more glorious in the knowledge which he giveth. But whereſoever you read, let your minde ſet marks, and be not haſty in paſſing it over. For God marks how we read his word, and the leſs we note what he ſaith, the more he noteth our ſinfulneſs in it. The ſloweſt pace in reading the Scriptures cometh ſooneſt to profit by them; and he that ſtayeth longeſt upon them goeth fartheſt into them. Where you perceive not the meaning, aſk of ſuch as may be able to direct you; but eſpecially aſk of God by prayer, that he would open his truth unto you. To ſhew that you remember what you read; glory not ſo much in being able to repeat it, as let your actions be the evident records of it. But yet ſtore thoſe places alſo in your memory, of which your life may have moſt need and uſe, either in reſpect of your ſelf, or of others about you. A good memory is a thing of great value, but they are the good things remembred, that eſpecially make the memory to be good. Let your memory therefore be a cabinet of the jewels of Gods word: a few words from thence may do others more good, then a multitude of other words: and a few words from thence may bring your ſelf more comfort, then a great many from others. As for other good Books, they well deſerve your ſmall pains to read them, which the great pains of others have compoſed for you. In reading receive the good carefully, which is freely beſtowed upon you: and that you may receive the more good, give the intention of your thoughts to that which you read. So read, that your ſelf may be, as it were, a book, in which

others

others may read that which you have learned. And therefore whenſoever you put the book away, put to your ſelf this queſtion, what have I learned now? and whenſoever you take the book to read again, begin with this queſtion to your ſelf, what did I learn laſt? This reading of good Books will be a good withdrawing of your minde from the things of the world, which elſe may draw you too far away from God; and it may be a good means to quicken in you the ſeeds of goodneſs; which otherwiſe may rot in the corruption of humane nature. Good Books therefore are very good companions, and when you may be weary of other company, you may finde in them very good refreſhment. But let them have then your company, as well as you have theirs; and let your mind be upon your books, as well as the books are before your eyes; let your hands not onely take the books, but do what they direct you.

CHAP. 15.

Of the Sacrament of Baptiſme.

BY converſing with God in his Word, you are taught to converſe with him in his Sacraments. And firſt, by Baptiſme you are brought into his preſence, even as ſoon as you are brought forth into the world: therein you receive the new life of the Spirit, when you have but newly received the life of the fleſh; that doth give you a ſecond birth in the Church, when your firſt birth hath given you unto mankinde; and you are again born unto God, who were a little before born of a woman. As if God haſted to claim his

Title and Intereſt in you, and to prevent the Devils uſurpation, to which he is ſo forward and eager. How lively ſoever the natural birth doth bring forth any one, yet is he by nature dead in ſin, and therefore in Baptiſme is buried with Chriſt; that as Chriſt raiſed himſelf from death, ſo by Chriſt he may be raiſed up unto the life of grace; and that being ſo raiſed up in this life, he may be at length exalted unto the life of glory, there to be with Chriſt for evermore. Your body, when you are born is not ſo naked, as your ſoul is by nature more naked, and even ſtript of all goodneſs: and how clean ſoever your body may be outwardly made, the natural pollution of ſin defileth your ſoul, and you are moſt unclean in the corruption of it. Wherefore in Baptiſm being waſhed by the remiſſion of ſin, you are alſo cloathed with the imputation of Chriſts righteouſneſs, and ſo preſented ſpotleſs and blameleſs in Gods ſight. Your natural birth doth make you to be the childe of man, but your nature doth make you alſo to be the childe of wrath: it is in Baptiſm therefore that the fire of Gods wrath being quenched, you are through Chriſt ſo received into Gods favour, as that you are adopted to be his childe; and God making all his children to be heirs, the inheritance of eternal life is ſettled upon you, and ſealed unto you. The matter is here water, but the worker is the Spirit; and whatſoever upon any occaſion the matter may be, if he be pleaſed to make it the matter of his working, the effect ſhall be whatſoever he pleaſeth to work. You are not therefore to judge of Baptiſm by the weakneſs of the water, but by the ſtrength of the Spirit; nor to eſteem of it by the commonneſs of the element, but by the ſingular and wonderful rarity

rity of the conjunction of Gods Spirit. No ſuch water elſe is found in the world; and ſuch is the vertue found in this water, that God alone is able to give it. An Angel gave vertue to the water of the pool of *Bethesda*, whereby the ſickneſs of the body was cured, *John* 5. 2. But it is God who giveth vertue to this water, wherein the ſickneſs of the ſoul is cured. Very much therefore it is, that God in Baptiſm beſtoweth upon us; but the manner of beſtowing is by way of covenant: and as God is ready to give, ſo he expecteth to receive the duty of our honour, the ſervice of our obedience, the truth of our faith, the fervour of our love. Theſe are the conditions on our part of the covenant, to which we put to our ſeal, by taking the ſeal of Baptiſm from the Lord. Surely that God ſhould thus enter into covenant with man, is a greater dignity, then can enter into mans heart to conceive. But if we ſhall keep the covenant, far greater is the dignity in which we are ſet; and yet greater by far will that be, to which we ſhall be brought. For being now made the Sons of God, and Heirs of Heaven; at length God himſelf will be made our inheritance in heaven. This covenant even children do make, although they do not know it, becauſe it is not by the knowledge of it, but by the right that God hath to exact it, that the covenant is made. Indeed for to perform it, knowledge is required, and therefore until we come to know it, God doth not require the performance of it: but that then we may be forthwith careful in the performance of it, therefore is the covebefore hand given to be a preſent urger of our duty in it.

Pulchrum ut ab ipſis vitæ in cunabilis inſignæ religionis adoleſceret. *Ambr. Annota. in Levit. ad Conſtantium.*

it. Now our converſing with God in Baptiſm, at firſt is onely in covenanting, and in receiving thoſe benefits which on Gods part belong to the covenant. But that which then begun, is for the preſent continued onely in the covenant, by us muſt not be ended while that our life continueth. For though Baptiſm be no more repeated, yet muſt it be alwayes remembred. And indeed there is no one thing, whereof more eſpecially we ought to be put in minde, even as ſoon as underſtanding can put our minde upon it, as that wherein by Baptiſm we ſtand oblieged unto God. The frequent conſidering of this obligation muſt be our frequent converſing with God: this muſt make us watchful in ſhunning the occaſions of ſin, that they be not occaſions of ſhewing our neglect of this covenant. This muſt make us reſolute in withſtanding the temptations of ſin, leſt we ſhould not ſtand firm unto this covenant. This muſt make us careful in keeping Gods Commandments, that breaking them we do not break this covenant. Whatſoever the profits, or pleaſures, or contentments of ſin may be, we muſt ſet this covenant againſt them. Whatſoever we do, or go about to do, we muſt ask and look whether it be according to this covenant. In the covenants of men much care there is that every particular be obſerved; but much greater ſhould our care be in obſerving this covenant with God. God is moſt punctual in all for his part, and we ſhould take his pattern in looking unto our part. But ſeeing we do not, we cannnot, our not performing being much more then our performing is, it is to Baptiſm ſtill that we muſt have recourſe: for as therein we covenant to keep our ſelves from ſin; ſo if we ſin, we covenan:

nant to repent of it. This ſecond part therefore of the covenant we muſt perform, although the firſt we do not; and this God covenanteth to accept in Chriſt, as if the whole were obſerved by us. Wherefore it is Baptiſm, which as it requireth our repentance; ſo giveth force unto it. Baptiſm it is from whence we have the comfort of Gods mercy pardoning our ſins upon our repentance. That is the Sacrament of repentance, both in reſpect of God, and in reſpect of our ſelves. Properly in reſpect of our ſelves, who thereby are bound to renounce all wickedneſs, at leaſt in repenting of it; although we do not in the ſhunning of it. Improperly in reſpect of God, who forgiving our offences revoketh the ſentence of his wrath againſt us, and offended, as it were, with himſelf (if I may ſo ſpeak) that he was angry with us, doth by his mercy unſay that which his juſtice had ſaid. Have therefore your Baptiſm alwayes before your eyes; in that behold what God doth for you; in that ſee what you are to do as Gods childe and ſervant; and that will be your converſing with God in Baptiſm.

CHAP. 16.

Of the Sacrament of the Lords Supper.

THe other Sacrament is the Supper of the Lord, and therein your converſing with him is your entertainment by him at his own table. You are called thither to a great feaſt, which the King of heaven maketh for his ſervants upon earth. And as a feaſt is not made for one alone; ſo is not one alone to partake of that. You come therefore with company, and

you have there the company of God himſelf, bleſſing the feaſt to all that are worthy gueſts. With what company you come you cannot ſurely judge, but be ſure that you do not come your ſelf accompanied with your ſins. No one is refuſed that leaveth them behinde him; no one is welcome that bringeth them with him. Caſt off their company therefore, that your ſelf be not caſt out from the feaſt. For howſoever you may remain among the reſt of the gueſts, you do not remain Gods gueſt: if you come ſuch a one, and not having caſt away your ſins, you do but make your ſelf a caſt away by coming thither. But if you leave your ſins behinde you, let it be an utter leaving of them. Let your reſolution utterly forſake them; let your heart utterly deteſt them; let there be in you a ſtriving to the uttermoſt to keep your ſelf from them. For to withdraw your ſelf for a time from your ſins, and to be drawn again eaſily to the committing of them, is to draw down upon your ſelf a curſe inſtead of a bleſſing by means of this Sacrament. It is not then the comfort of your ſins pardoned that is brought unto you, but the abuſing of the pardon offered is a grievous ſin in you, and thereby much the greater is Gods wrath againſt you for your ſins. Beware therefore with what hand you take the Sacrament; let it not be an hand that is joyned in fellowſhip with wickedneſs; let it not be an hand that worketh iniquity; let it not be an hand lifted up in vanity; let it not be an hand ſtretched forth to injury; let it not be an hand that taketh hold of ſin, with which you take this ſupper. Beware with what mouth you receive this Sacramet; let it not be ſuch a one as is filled with ſlandering and detracting; let it not be ſuch a one

one as is polluted with unclean and corrupt talking; open not that mouth which is opened by lying, and ſwearing, and curſing; put it not into that mouth which puts out the filth of a rotten heart ſtinking with wickedneſs. Surely ſuch a mouth had need to be well waſhed, well ſcoured before it feed upon the Sacrament, leſt it turn it into poiſon unto the feeder. A careful repentance muſt cleanſe both hands, and mouth, and heart, both ſoul and body throughout, that the clean food of this feaſt be not defiled by us. In Baptiſm we are born and brought forth; by this Sacrament we are fed and nouriſhed: the one giveth our new life, the other preſerveth it unto us; in both the amendment of our life by repentance is required of us. The covenant which is made in Baptiſm, in this is renewed and confirmed. For ſeeing it is ſo often broken by us, the mercy of God is pleaſed to accept a renewing of it, that at leaſt by often receiving it, we may be the more ſtrengthned for the keeping of it. And ſurely where a more often taking doth not make us the more careleſs in taking of it, the comfort and benefit cannot be but much greater by the greater frequency. For as we do the more firmly bind our ſelves to God; ſo do we the more firmly binde him to our ſelves. And where there is this cloſe binding there is a ſure finding, both of joy here and of glory hereafter. Be frequent therefore in this converſing with God, and fear not the blame of being a bold gueſt at the Lords table, ſo long as you come a penitent, humble, faithful, charitable, devout gueſt unto it. For as you muſt leave the company of your ſins behinde you, ſo there are ſome graces which you muſt not fail to take in your company with you. The

firſt

firſt is Humility, that grace of lowlineſs which is the height of grace; and which whatſoever the height of grace may be in any, doth make it much the higher. This it is which ſhews us our unworthineſs to pick up the crums under the Lords table; yea, our ſelves to be but crums in reſpect of the Lords Majeſty. This acknowledgeth that we are unworthy to be the Lords footſtool, much more to be gueſts at his table. This when we are called to this ſupper, calleth upon us to prepare our ſelves the beſt that we can, that by the mercy of the Lord we may be accepted as worthy. The ſecond grace is Faith, and that muſt look to God, to the Sacrament, to your ſelf. In God it muſt behold his power, and his promiſe: in the one he being moſt true to himſelf, in the other moſt true to us; in the one his power never failing his will, but doing whatſoever he willeth; in the other his performance never failing his word, but doing whatſoever he hath ſaid. In the Sacrament faith beholdeth what it ſeeth not; reliſheth what it taſteth not; receiveth what it toucheth not: for though it ſee, taſte, touch but bread and wine onely, yet faith diſcerneth, reliſheth, receiveth ſpiritually the Body and Blood of Chriſt our Lord and Saviour. It is not in the bread and wine that Chriſt is really preſent, but to him that worthily receiveth the Sacrament, Chriſt is by faith really preſent to beſtow upon him the merits and comforts of his death and paſſion. That which faith reſpecteth in our ſelves, is the particular reſpect of our ſelves in this Sacrament, and the application of Gods promiſes in Chriſt, and of Chriſts merits for us to our particular perſons. Indeed the Sacrament doth in an eſpecial manner apply it ſelf, to teach us to make this application.

Plication. For every one particularly receiving the bread and wine ſhould then ſay to his own ſoul, mine is Chriſt as ſure as this bread is mine; mine is Chriſt as ſure as this wine is mine, and ſo am I his. A general faith, without this particular application, is like a general grant of ſome great eſtate, wherein no perſon is named to whom it is granted. The third grace is charity, that bond of perfection, which is, as it were, a finiſhing roof, binding together under it the building of Gods grace in us. By this we muſt binde others to our ſelves by our forgiving of them, wherein they have offended us: by this we muſt bind our ſelves to others, by asking them forgiveneſs, wherein we have offended them. By this the bond of hearty reconciliation muſt be perfected in us, that being reconciled between our ſelves, the bond of reconciliation between God and us, may by Chriſt in this Sacrament be ſealed and eſtabliſhed unto us. The laſt grace is Devotion. and that is *Eliahs* fiery chariot, by which while we are at this Sacrament, we are even carried up into heaven, although we be remaining on the earth. For then our converſation muſt be wholly in heaven, then our affections muſt be ſet on things that are above, then we muſt minde onely heavenly things. For the feaſt being heavenly, they who partake of it muſt be heavenly gueſts. And ſurely none ſo fit then for your converſation as Chriſt in his paſſion. Go with him to the garden, to the hall, to the croſs: ſee in your minde all that was done unto him; all that was ſuffered by him. None ſo fit, whereon to ſet your affections, as Chriſt; deſire him, love him who ſo loved you, that he deſired earneſtly to die for you. Nothing ſo fit to be minded by you, as Chriſt; let him be in all your thoughts,

thoughts, whoſe thoughts from everlaſting were ſo much good to you. Now having been thus feaſted by God, you muſt take heed that you do not afterwards make your ſelf a feaſt for the devils devouring greedy appetite: but as you have in this Sacrament remembred the oblation which Chriſt made of himſelf for you; ſo you muſt alwayes remember that you have therein made your ſelf an oblation unto God in Chriſt. For the memorial of his offering of himſelf for us, is to make us to do the like in offering our ſelves unto God by him. And having made your ſelf an offering of a thankful promiſe, let it be the praiſe of your life to ſhew your ſelf thankful in your whole life.

CHAP. 17.

Of meditating upon God and Godlineſs.

ANother chamber of Gods preſence, and wherein you converſe with God is a religious meditation. Now this is the work of the inward man, of the hidden man of the heart, by which we ſearch out the inward and hidden things of God. For indeed the right nature of Meditation is a ſerious ſtudy, wherein the minde laboureth to diſcover that which appeareth not to the firſt view. Meditation is like the digging of a mine, and as that firſt throws away the earth, ſo that firſt throws away earthly affairs: as that meeting with a vein of ſilver and gold, follows it with earneſtneſs to come unto the treaſure, ſo that falling upon a ſubject of godlineſs, faſteneth with eagerneſs upon it, to get into the rich and glorious matter

matter of it: as that being come unto the precious mettal, is hardly ſatisfied with the gain of it, ſo this being entred into the depth of a religious myſtery, cannot content it ſelf with the profit of it. True it is, that in the digging of a mine there is great labour, much toiling; and ſo in Meditation, there is no little labour of the minde, no little ſtirring of the ſpirit: from whence it is, that we are not ſo willing, ſo forward to put our ſelves to Meditation. In reading there is ſome eaſe, and in hearing more, and we are well enough pleaſed to ſit ſtill at them: Meditation asking of us our pains, we are not ſo ready to anſwer, with the granting of it. But as the found treaſure recompenſeth the labor and toil, with abundance of comfort and joy; ſo the fruit reaped of a pious Meditation, ſweetneth the pains that hath been taken with much delight and benefit. For ſurely religious Meditation is even a garden, a Paradiſe of delight; in which, divine thoughts ſpring and grow up from the ground of our ſouls, being watered with the dew of heavenly grace. In this garden we may freely exerciſe and recreate our ſelves, in which we have both open and cloſe walks for our uſe: the open walks, are the plainer points of Godlineſs; the cloſe, are the darker myſteries of Religion: in both we cannot but walk with comfort of heavenly delight. We read of *Ezekiel* that he was *taken up by a lock of his head, and that the ſpirit did lift him up between the earth and heaven, Ezek.* 8. 3. And it may not amiſs be applied to Meditation, by which we are taken from the earth, though we be not carried into a full poſſeſſion of heaven; and ſurely meditation is the way thither.

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See therefore that you dwell ſometimes with your ſelf, that you be at home ſometimes in your own heart, and that you converſe with your owne thoughts about good things. The truth is, that we are too much abroad, in the cares of the world, in the pl aſures of ſin, in the troubles of this life; and therefore it is needful that we ſhould ſometimes retire into our ſelves by a religious Meditation. We are ſaid to be our ſelves, becauſe we poſſeſs our bodies and our ſouls; but we are with our ſelves by a religious Meditation, and then it is that we reap comfort from our ſelves. It was thus to be with himſelf, thus to be at home, that *Iſaac* went out into the field; there he was with himſelf by Meditation, who in his tent was, as it were, abſent from himſelf by the buſineſs of manifold affairs. And here to ſhew you the difference between earthly and heavenly things, it is from hence diſcerned plainly, becauſe by how much the more diligently we look into earthly things, and conſider of them, by ſo much the more baſe do we finde them, and the leſs eſteem them: but as for heavenly things, the more we ſearch into them by a religious Meditation, the more we perceive the luſter, lory, beauty, happineſs of them, and thereupon are the more inflamed with the love of them. Now they who neglect this exerciſe of meditation are of two ſorts. The firſt is the careleſs Chriſtian, who hopes to go to heaven with a full ſail, and a fair winde, although he never take ſo much pains for it. For as they who go merrily on their journey, are at their journeys end before they think of it, ſo he looks to be in heaven before he thinks of it. But I wiſh that ſuch when they come to their

journeys

journeys end, do not finde themſelves to be far from that place, which their vain hopes and deluded imaginations promiſed themſelves The ſecond ſort are they who are the common talkers of Religion, for did they meditate, they would talk leſs. Silence is that which meditation requireth, and it is by the ſilence of meditation, that the tongue is enabled to ſpeak the better. Or elſe I may ſay, that meditation is an inward ſpeaking; and he that ſpeaketh inwardly to himſelf, doth not ſpeak much outwardly to others: for the converſing of the tongue with men, hindreth the converſing of the heart with God; and it ſheweth the minde empty of devotion, when by talking ſo much is poured out.

CHAP. 18.

of the Works and Actions of Godlineſs.

YOu do again converſe with God in the works and actions of your life. This is indeed your walking with God, and is that teſtimony which in Gods word is given of his ſervants: for as the ſhadow walketh with the body, ſo there being in the actions of Gods ſervants a ſhadow of that holineſs and righteouſneſs which is in God, this maketh them to walk with God. Indeed the ſhadow is but dark, but yet it hath the ſhape of that to which it belongeth, and is proportioned and fitted unto it; and ſurely the actions of the beſt of Gods ſervants are but dark in reſpect of the glorious light of God, but yet they have a ſimilitude with it, a reſemblance of it. It is the light ſhining upon the body that cauſeth the ſhadow,

dow, and it is the light of Gods grace ſhining upon us, that cauſeth this ſhadow in us: but this ſhadow being an heavenly ſhadow not an earthly, being a ſpiritual ſhadow not a bodily, is not to be thought ſo vain and light a thing as a ſhadow is. This ſhadow maketh us the ſubſtantial ſervants of God, and is of that worth, that it maketh us to converſe with God: walk therefore in the light of Gods word, in the light of Gods grace, that this ſhadow may be caſt from you, and you may walk with God. It is this walking with God that is the right walking to God; go on in this walk, and you ſhall not fail to come to God in glory, and to attain to that reſt of eternall happineſs wherein you ſhall abide with God for evermore. But take notice then, that as in walking there is a going on, a proceeding forward, ſo there muſt be in the actions of your life, a going on in goodneſs, a proceeding forward to an higher degree of godlineſs. He that converſeth with a godly man, and walketh much with him, will be bettered by him; and much more if we converſe with God, and walk with him, ſhall we be bettered by him, and better will be every day our actions and works. There is in walking, as it were, a continual ſtriving of the feet which ſhall be foremoſt, and ſtill that leg which is behinde now, is forthwith before. And ſurely in our walking with God, there muſt be this ſtriving in our lives; not onely muſt we ſtrive to be before others, but even to be before our ſelves alſo. If in any work we be more backward then other, to that we muſt put the greater diligence, and uſe the more care: yea, in that work wherein we are moſt forward, we muſt ſtrive to outgo our ſelves, by walking on with God. Or elſe as

ſervants

ſervants are ſaid to go with their maſters, when that they wait upon them, and follow after them; ſo we waiting upon God in obedience to his will, and following after him, as it were, in the ſteps of his holineſs and righteouſneſs by a religious imitation of him, thus it is alſo, that as Gods ſervants we do converſe with God. And in this manner of converſing it is, that we muſt have God alwayes before our eyes. For as a careful ſervant hath always his eye upon his maſter, to receive readily his commands from him; ſo muſt our eye be alway upon God, that we may be ready to yield him our obedience. We muſt alwayes look to his law, look to his word, by them to be directed in all things that we do. But eſpecially our converſing with God in our works and actions is by conſidering that God is preſent, and doth himſelf behold whatſoever we do: and therefore that it be our care not to do any thing which may be unbeſeeming his preſence, offenſive to his ſight. It is true that God is preſent every where, and that *his eyes do every where behold the evil and the good*, *Pro.* 15. 3. but the evil and wicked men not conſidering this, nor regarding of it, do not converſe with God. The righteous man, who being ever mindful of this, is ever careful to pleaſe God in his wayes; he it is that walketh with God, that converſeth with him, as being one, in whoſe company God delighteth to be. Wherefore he alſo referreth his wayes unto Gods judgement, he reſpecteth the eſteem which God hath of his courſes; and as they who ſeek to pleaſe men, deſire the good opinion of thoſe with whom they do converſe, concerning their doings; ſo he deſireth the good opinion of God concerning his actions and works, as doing them before God. He neglecteth not

the approbation of men, becauſe we muſt procure things honeſt in the ſight of men; but that wherein he is chiefly pleaſed, is the pleaſing of God; and as converſing ſtill with God, ſo doth he frame his converſation both with God and man. The higheſt praiſe that *Solomon* could give his father *David*, was this, *That he walked before God in truth and righteouſneſs, and uprightneſs of heart*, 1 *Kings* 3. 6. And this is the height of religion, ſo to walk before God, that our wayes may be accepted by God.

CHAP. 19.

Of Faith.

TO your converſing with God belongeth alſo your beholding of God; and that being by faith, let me ſay ſomething of faith unto you. It is by faith then that you do ſee him, whom no man hath ſeen, nor can ſee and live. For faith is of things not ſeen, and by the eye of faith you do behold him who is inviſible. God therefore is the object of your faith, and as he is the object of it, ſo he is the end of it alſo. The object of it he is, as he is the higheſt truth; the end of it he is, as the chiefeſt good. He is the object of faith, as being that which is believed; and he is the giver of it, as being that by which we do believe. In him is our eternal life, which in heaven we ſhall enjoy; and from him are all the means, by which we are brought to the enjoying of it; and whatſoever they may be, they are believed by us, with reference to our enjoying of God in eternal bleſſedneſs. He is that infallible truth, which cannot deceive, neither can be deceived; and upon

upon this truth our faith being grounded, from thence is the certainty and the aſſurance of it. Nothing can give our faith aſſurance but this, and this being the aſſurance of our faith, nothing can overthrow it. Under God, the object of our faith are thoſe things which in his word he hath revealed to us. In that are contained all things that are neceſſary to be believed by us, as being neceſſary unto ſalvation: and though other things be contained in it, which are not neceſſary to ſalvation, yet it is neceſſary that you do believe them, becauſe they are delivered in Gods word. For the authority thereof dependeth upon Gods truth, and that being received as the aſſurance of thoſe things which are neceſſary to ſalvation, it muſt not be rejected in the aſſurance of thoſe things which are not neceſſary. The Scriptures then are the rule of our faith, there are the principles of the oracles of God; and the firſt thing to be believed is this, that there is no more neceſſary to be believed, then therein we are taught. Let not therefore curioſity in any kinde trouble you, to know no more then there you finde, is to know all. To this nothing muſt be added as neceſſary to ſalvation; from this nothing muſt be taken, neither muſt a ſillable of divine doctrine be any way betrayed. Among the truths propoſed in Gods word, ſome are general, in the boſom whereof the reſt are, as it were, inwrapped and folded up. Such are theſe, *This is life everlaſting, that they might know thee the onely true God, and Jeſus Chriſt, whom thou haſt ſent,* John 17. 3. *He that cometh to God muſt believe that he is, and that he is a rewarder of them that diligently ſeek him,* Hebr. 11. 6. From theſe heads are derived by deduction of conſequence many other truths; and of theſe ſome

ſtand in a nearer coherence with the heads, others are removed at a farther diſtance: but all ſo far as they are revealed, and according to the light whereby they are revealed, muſt be believed by you. For there is a difference in revealing, ſome being revealed more plainly and fully, others more darkly and imperfectly; and there is a difference alſo in the light, whereby the revealing is made, there being in ſome a greater light of underſtanding then in others there is. But this is required of you, that whatſoever you are convinced in your underſtanding to be the truth of Gods word, either expreſly delivered, or by neceſſary inference to be gathered from thence, that muſt your faith receive and hold. And here you muſt be careful of theſe three things. Firſt that an affected ignorance do not ſhut your eyes againſt the truth that is propoſed to you. Secondly, that you do not ſuffer the fogs and miſts of ſinful luſts and affections; as prejudice, ambition, pride, covetouſneſs, and other the like, to blinde or dazle your ſight. Lastly, that there be a readineſs in you to ſubmit to the truth, whenſoever, and by whomſoever it ſhall be laid open to you; whereby you do in a manner believe the truth, even when you do not believe it. As for the effects of your faith, they muſt be two in you. The firſt is the fear of God, and that muſt be not onely from the apprehenſion of God by faith, as he is the author of the evil of puniſhment, which is a ſervile fear; but alſo from the apprehenſion of God by faith, as he is an infinite good, whereupon you fear to be ſevered from him; and as he is an infinite majeſty, whereupon in reverence you fear, in any ſort to be compared to him, and which is a filial fear. The ſecond effect of faith

faith is the purifying of the heart and ſoul, which is the lifting up of them by faith unto God. For as the heart and ſoul are defiled by being debaſed to the love of temporal, earthly, and worldly things; ſo are they purified by the advancing of them through faith unto eternal things. Let your faith therefore work theſe in you, and by your works ſhew the truth of your faith.

CHAP. 20

Of the Love of God.

AND now to binde up your converſing with God with the concluſion of it; let it be with that bond of perfection, which is the love of God. This is firſt plain, that there is nothing loved, which hath not the lovely aſpect, if not the lovely worth, and reality of goodneſs in it. And therefore God being the chiefeſt good, he it is, who is chiefly to be loved. Indeed there is nothing more amiable, there is nothing can be more amiable then God is in himſelf. But by reaſon of the inclination of our corrupt nature unto ſenſible things, little is the love that God findeth with us, and that we do finde to beſtow upon him. Wherefore it muſt be your care to look the more diligently upon the goodneſs of God, that by the fuller and clearer ſight of it, your love may be ſtirred up to be the greater towards him. There is nothing which hath not ſome kinde of love of God, becauſe there is nothing which hath not the goodneſs of God in ſome meaſure communicated to it. It is natural to every thing to love the God of nature; but the love of God

in man is a friendſhip, whereby as we make our ſelves to be the friends of God, ſo we make God himſelf to be our friend. For God cannot but love them, by whom he is loved; God cannot but be a friend to them, whom he findeth his friends. And ſurely the goodneſs of God communicated to man in ſo great a manner, doth ſtrongly require a true friendſhip from him. Shew your ſelf therefore to be Gods friend by your love to him. And becauſe that which is moſt proper to friends, is to live together, and as friends to converſe the one with the other: let therefore your converſation be with God in Heaven, and be frequent in converſing with him by Meditation, by Prayer, in his Word and Sacraments, and by walking with him in your religious life. The breaking of friendſhip is much by want of talking and conferring together; and that your friendſhip with God may not be thus broken; be diligent in the duties and exerciſes of godlineſs, which is your talking with him, and whereby your love will be both preſerved and increaſed towards him. For there be degrees in the love of God: the firſt is a beginning, the ſecond a proceeding, the third a perfecting. In the beginning, it is born and brought forth; in the proceeding, it is nouriſhed and ſtrengthned; in the perfecting, it is bleſſed and crowned. In the bringing forth of it, there is a forſaking of ſin by a hatred of it. In the nouriſhing and ſtrengthning of it, there is a following of godlineſs with a love to it: ſo that as having a ſword in the one hand, wherewith we do reſiſt wickedneſs; with the other hand we do build up our ſelves in piety and holineſs. In the perfecting of it, there is the fulneſs of joy, and glory, and happineſs. The conditions which belong

to

to this love are two; the firſt reſpecteth our ſelves, in whom it is; the ſecond reſpecteth God, to whom it is. In our ſelves it muſt ariſe *out of a pure heart, and of a good conſcience, and of faith unfeigned*, 1 *Tim.* 1. 5. Our heart muſt be pure in cleanſing the corruption of our nature: our conſcience muſt be good in our carriage towards others: our faith muſt be unfeigned in the truth of it towards God To God we muſt bear our love, for Gods ſake onely; there is no cauſe of loving God, but God himſelf. Other things may be loved, as preparative and diſpoſitive cauſes to the love of God; as his bleſſings upon us in this life, and the reward of bleſſedneſs in eternal life. But God himſelf alone muſt be the true cauſe of it, and therefore it is he alone alſo that muſt be loved by us. He that loveth any thing with God, loveth God leſs then he ſhould do, unleſs the love which he hath to other things be for Gods ſake, and as leading his love unto God. It is not therefore the right love of God, if that it be for any thing, which may come unto your ſelf by it: for this is to love your ſelf more then you love him. Indeed unconceivable is the good which you have by loving God; and you cannot love your ſelf better then by loving him: but that you may love him aright, your love muſt be onely that you may be in him. As for the meaſure of your love to God, it is to be without meaſure. *It muſt be with all your ſoul, with all your minde, with all your might*, *Deuter.* 6. 5. And that all you muſt think to be nothing enough The effects of this love are two. The firſt is the obſerving of Gods Commandments For this is that which our Saviour requireth of your love, ſaying, *If ye love me, keep my Commandments. John* 14. 15. And by

this he proveth the want of love in us, ſaying, *He that loveth me not, keepeth not my ſayings, Verſe* 24. The ſecond is an uniting of us to God, whereby we are ſo knit to him, we do ſo cleave unto him, that nothing is able to ſeparate us from him. Or elſe as in love among men, there are three effects of it; a care not to offend a deſire to give delight, a fear of doing wrong; ſo you may conſider the ſame in your love to God. And if you love God, there muſt be firſt a care in you not to offend him by your ſins, who is offended with us for nothing but for ſin. Secondly, there muſt be in you a deſire to give him delight in the works and exerciſes of religion and godlineſs, which is all the delight that you can give him. Laſtly, there muſt be in you a fear of doing him wrong, for though you cannot hurt God, yet wrong him you may many wayes, whereas if you love him, you will fear to do it any way. Love then God, and love the love of God; for God is love, and in loving God, you love Love it ſelf. Be rooted in the love of God, that it may bring forth in you the fruit of a godly life, and bring forth to you the fruit of eternal life, *Epheſ.* 3. 17.

CHAP. 21.

Of Praiſing God.

AND now my Childe, having gone thus far with you, I praiſe the Lords name, and let me ſtir you up to praiſe his holy name. And firſt let me ſhew you what it is to praiſe the Lord: for there is a difference between the praiſing of men and the praiſing of God. We praiſe men, thereby to declare that

that we have a good opinion of him that is praiſed; and that from thence we may excite himſelf to increaſe his worth and his praiſe, and may induce others to a good eſteem, reverence, and imitation of him. But when we praiſe God, it is not to declare or manifeſt any thing unto him who is the beholder and diſcerner of the heart; but that we may provoke our ſelves, and others that do hear us, unto the honour of him. It is not that God may increaſe in goodneſs or in glory, the infiniteneſs whereof in him receiveth no increaſe; but that we by praiſing God for his favours, may have his favours increaſed to us. And therefore though it be the praiſe of the heart that is moſt praiſe worthy, and is by God chiefly accepted, yet the tongue alſo is an inſtrument well tuned when that doth ſet forth his praiſe: for though the praiſe of the tongue, without the praiſe of the heart, be without profit; yet by the praiſe of the tongue the praiſe of the heart is made the more profitable. The very affection of the heart which burneth within, is by the breath of the mouth, which paſſeth out, ſo blown and quickned, that it flameth the more: and as it increaſeth the flame of the heart, ſo it ſelf taking fire from thence, kindleth the ſame both in the heart and tongue of others. Wherefore, as it was the ſaying of one of Gods ſervants, *His praiſe ſhall be continually in my mouth*, *Pſalm* 34. 1. ſo let it be with you; and upon all occaſions let your mouth ſound his praiſe. Surely you can never want occaſion to do it, and let no occaſion want your mindfulneſs in the doing of it. You need not fear the praiſing of him too often, or too much; he cannot receive any hurt as men may, by your praiſing of him; and all the praiſe that

that you can give him, is alwayes much leſs then he deſerveth: it is he that doth all things for you, and in all things your praiſe is due unto him. The gifts of God in this life may be reduced unto three kindes, greater, middle, leſſer; the greater, are the gifts of grace and vertue; the middle, are the gifts of health and ſtrength, and other bodily bleſſings; the leſſer, are riches and wealth. But ſeeing they are all Gods gifts it muſt be your care to give him praiſe for them; and the more in any kinde his favour may be, the more muſt be your praiſe. Now the greatneſs of Gods favour in giving, is ſet forth two wayes: Firſt, by the meaſure of that which is given, and by this muſt your praiſe be meaſured. Secondly, by the freeneſs of the gift, as being beſtowed where there is no deſert; yea, where there is deſert of nothing but diſpleaſure and wrath: and this it is which maketh the leaſt of Gods favours to be very great unto us; for we are leſs then the leaſt of them, and it it is not the favour, but the indignation of God that belongeth unto us. Wherefore, how little ſoever the benefit may be which you do receive, let the praiſe of Gods name be great; whereby you will eaſily make his leſſer bleſſings to be turned into greater to you. It is ſtrange to ſee, how ſome do ſeem to think, that it is a needleſs thing to praiſe God for every ſmall matter; but that you may not miſs of Gods favour in your time of need, do not think it needleſs to praiſe him at any time. Moſt certain it is that God needeth not our praiſe at all, whoſe glory is infinitely greater then that it can admit any acceſs from our praiſe: but though he need it not, we need to praiſe him ſtill, whom he may juſtly deprive of the moſt needfull things,

things, if we think it needleſs to praiſe him for the ſmalleſt things. It is ſtrange alſo how ſome do ſeem aſhamed to praiſe God for his mercies? But what doth this mean? What? Would they not be beholding unto God? Alas, they muſt be; for it is from him that they hold themſelves, their lives, and all that they have. Or would they not be thought to bee too devout in it? Alas, it is a ſmall devotion that doth but give praiſe: and let them be aſhamed to uſe Gods favours, who are aſhamed to praiſe him for them. I ſhould fear that they will not be aſhamed to commit a great ſin; who are aſhamed to praiſe him for a ſmall benefit. I grant, that to the beſt things, it is not praiſe, but ſomething more, ſomething better, that properly appertaineth; and therefore that God being the beſt of all, it is more then praiſe that is his due. But though God in reſpect of the infinite perfection of his nature be above praiſe, yet in reſpect of thoſe things which he worketh, in them he is to be praiſed by us: for them therefore give your praiſe unto him, and let the effects of his goodneſs be ſure to work that effect in you. Now that you may do this, take heed that in all things you aſcribe nothing to your ſelf, but all unto God. When God commanded *Moſes* to ſtrike the Rock, he ſaith, *Behold, I ſtand before thee there*, *Exod* 17. 5,6. *Moſes* ſtriketh, but God ſtandeth there, leſt the favour of ſo great a benefit ſhould be aſcribed to man and not to God. And ſurely it is God who maketh the ſtream of comfort to abound to every one, though the diligence and care of man be employed in it, yet it is God who ſtandeth by, and maketh the watets to flow. When God alſo was about to ſend *Moſes* into *Egypt*, to work

work thoſe great miracles which there were done by him, he firſt cauſed him, *To put his hand into his boſom, and to take it out leprous*, *Exodus* 4. 6. that ſo he might learn not to impute any thing unto his own arm It is the fault of many, that though they acknowledge God to be every where, yet they do not acknowledge him to be in their own wayes. There they are alone, there they aſcribe all to themſelves, to their own wiſdom wit, diligence, which makes God often to leave them to themſelves, ſo that they are confounded. But we read of the Elders, *That they did caſt down their Crowns before the Throne*, *Revel.* 4. 10. They did not attribute their victories to themſelves, but they gave glory unto God who gave them ſtrength to be victorious. And this it is which is eſpecially pleaſing unto the higheſt Deity, (as one ſaith) That they who find the peculiar favor of Gods providence, ſhould underſtand that they owe to his providence all that they have: this is to praiſe God rightly. Wherefore ſeeing they are the poor in ſpirit whoſe is the kingdom of heaven, *Mat.* 5. 3. be you among them: and as they acknowledge nothing at all to be theirs, nothing to be proper to themſelves, but all things to come from God; ſo do you deny any thing to be of your ſelf, that you may not deny God his due praiſe in every thing. But as this praiſe cometh from your heart, and paſſeth through your mouth, ſo muſt it reach alſo to the actions of your life: for this is to acknowledge the gifts of God, to ſerve him with the gifts, of whom we have received the gifts themſelves. The praiſing therefore of God doth exact this of you; and if you ſhall do this, then know that God is a bountiful exactour, and not a needy one:

one: himſelf doth not increaſe by thoſe things that are paid him, but he maketh the payer to increaſe in himſelf; that which is paid to God, is added to his eſtate by whom it is paid, and maketh that the greater.

CHAP. 22.

Of converſing with men in general.

THus I have led you through the ſeveral chambers of your converſing with God, let me now bring you into the low r rooms of converſing with men. And theſe being of two ſorts, either outer rooms, whereby you converſe with other men; or elſe inner rooms, wherein you converſe with your ſelf. I will firſt ſhew you the outer rooms; but before I open either of them, let me ſtay you a litttle to take ſome view of the entrance into them, which is the conſidering of humane converſation in general. And ſurely why hath God made many men upon the earth, but that they by converſing ſhould make themſelves an help and comfort the one to the other. Many by converſing are made one, and one by converſing is made many; the good of one being thereby imparted unto many, and thereby alſo the good of many being beſtowed upon one. Mankinde is not propagated but by the converſing of two together, and it is by converſing together, that the comfort of mankinde is preſerved. In converſing one man ſeeth with the eyes of many; one man heareth with the ears of many; one man judgeth by the judgement of many: and well may many hear and ſee better then one

one doth; well may many better judge aright then one can. The third great puniſhment which God inflicted upon mankinde, was the confounding of their language; and the great evil of that puniſhment was that they were ſcattered the one from the other, and could not converſe together. If two walk together, the one falling, the other may help him up; or if both fall, yet each may riſe the better by the others ſuccor. But this muſt be then in a friendly converſing: for if they fall out, it is the hurt, not the help of each other that is then ſought for. If two lie together, though they lie in the cold night of ſorrow, yet have they heat by a mutual comfort; though they lie in a hard bed of miſery, yet the ſolace of converſing doth ſoften it unto them. The Poppy and the Pomegranate are both full of grains, but the difference between them is this; that in the Poppy the grains are ſevered and divided, in the Pomegranate the grains are joyned and united. And ſurely by how much the Pomegranate excelleth the Poppy, by ſo much is a fair and quiet converſing better then diviſion, in the want of it. In the union of converſing there is a multiplied ſtrength, and that which a ſingle force cannot do is thereby more eaſily effected. When the Red ſea was divided, it was deſpiſed by *Pharaoh*, and he with his army entred boldly into it; but when the waves were united, how eaſily did they overwhelm him, and triumph over him. And ſo it is in converſing, thereby many difficulties are eaſily overcom, which for him, that is alone, are too hard to be meddled with. Now the enemies of converſation are principally two. The firſt is the Covetous perſon, and he it is who is the common enemy of all. For he alone would have all to himſelf; he liketh not to have

any

any neighbour with whom to converſe: but he deſireth to *joyn field to field, land to land, until there be no place, Iſa.* 5. 8. that is, no place for any to dwell near him. He hath no minde to come into company by a friendly converſation, leſt any ſhould borrow of him, or beg of him, or get ſomething from him. And as ill doth it pleaſe him, that any ſhould come to him, leſt he ſhould beſtow any courteſie upon them, or be engaged by it to go to them again, which might draw on ſome expence to him. Wherefore, his doors are for the moſt part ſhut, as well to keep himſelf in, as to keep others out. He makes his own houſe a cloſe priſon to himſelf: but as the Sodomites, *Gen.* 19. 2. who had their doors ſhut to keep out ſtrangers, could not keep out the fire of deſtruction from entring into their Houſes; ſo the covetous wretch, who is ſo unwilling to have neighbours about him, may well fear leſt that the wrath of God become too near a neighbour to him: he may be forced to converſe with that, who is ſo hardly drawn to converſe with others. What is ſuch a one but a fruitleſs tree? nay, he is worſe then ſo: for a fruitleſs tree may be good for burning, and being joyned as it were in a kinde of converſing with other timber, may ſerve to make the fabrick of an houſe; but ſuch a fruitleſs tree, as ſuch a covetous wretch, is good for nothing, but to be conſumed in the fire: and there let him be alone. The ſecond enemy of converſing is the Solitary perſon, who delighteth to be alone, ſhunneth company as hateful unto him: but why ſhould he not fear to be hated by all company, who thus hateth all company? And well it were that he would fear it, that ſo he might hate his ſolitarineſs.

For

For he that is ſolitary, had need to be all-ſufficient in himſelf, or elſe he will want many things whereof he ſtands in need: wherefore it is God onely who is one, and alone, that hath all things in himſelf. And yet in God, who in his nature and eſſence is but one, there is a Trinity of perſons, that from himſelf he might commend a ſociety unto us. But as for man, when he was created in the perfection of his kinde, even then God ſaw it not to be good for him to be alone: and therefore how much more now, when his miſeries are ſo great, his infirmities ſo many, is converſing good for him; that in the one he may be ſuccoured, in the other ſupported. There is no creature upon earth that is ſo fit for converſation as man is, by reaſon of his ſpeech; and there is no creature upon earth for whom converſing is ſo neceſſary, as for man, by reaſon of his wants. For God hath divided his gifts among mankinde with great diverſity, one wanting what another hath, that ſo by converſing together, each may be ſupplied: and yet converſing is not ſo to be commended, as if it were not more commendation ſometimes to be alone. The fervency of devotion, the height of contemplation is beſt exerciſed in ſolitarineſs; and when it is well uſed, it well deſerveth to be extolled. Be not then a ſtranger to ſolitarineſs, and be not by ſolitarineſs a ſtranger to converſing. In ſolitarineſs there is piety towards God, in converſing there is charity towards men: ſo do either, that neither of them be undone by you. God requireth both, man muſt practiſe both, and in both you ſhall ſerve God and man. Be not therefore an enemy to your ſelf, by being too much a friend to ſolitarineſs.

CHAP.

CHAP. 23.

Of the carriage that is to be uſed towards Superiours.

HAving viewed the entrance, and being ready to enter into the outer lower rooms, among theſe, the firſt is your carriage towards your ſuperiors Now to theſe you muſt look, as being ſet above you by Gods diſpoſing providence, who being above all doth by his wiſe pleaſure ſet up one, and put down another; and according to his own will, ordereth every one in that rank and place wherein he ſtandeth. This looking unto God in looking upon them, will make you not to look awry in your carriage towards them. For the eye of many, as well the eye of their body as the eye of their minde, beholdeth unwillingly the will of God herein; and as the eye of their body caſteth ill glances, ſo the eye of their minde glanceth with ill affections at it. In ſome the ſpot of envy is ſo great, as that it even putteth out their ſight; ſo that they do not ſee, they do not acknowledge the ſuperiority over them which others have. From whence it is, that like blinde men they ſtumble at it often, and throw themſelves down, while they deſire the falling of them; from whence it is, that meeting with theſe higher trees and running againſt them, they knock themſelves ſorely with fretting vexation Envy is a buſie underminer of the height of others, and indeed maketh any one ſo much the lower in baſeneſs, by how much the more he is troubled at the others height. In ſome alſo pride doth ſo lift up their mindes, that not enduring to be beneath any, their behavior is ſuch towards

their ſuperiours, as if they were beneath themſelves. No meaſure fitteth them, but that which maketh themſelves higher then they are, and others lower then they ſhould be. But it is not this ſtanding a tiptoe, that addeth any thing to their height; and while they raiſe their heads ſo high by their heels, they ſhew themſelves to be the heel and not the head. For pride embaſeth as much in truth, as it exalteth in vanity. In ſome again, a careleſs ſleighting doth ſo undervalue thoſe that are abov them, as if they were but feathers hanging over their heads, to be played with by them. And what is their play, but even a mocking, a jeering, a ſcorning of them and a ſcoffing at them. But little do ſuch conſider who it is, that is mocked by them. For he that mocketh a work that is done, mocketh indeed the doer of it. And therefore ſeeing it is God, by whom ſuperiours are ſo placed, it is God in truth who is mocked in them. Let it then be your care to clear your own eye from this envious ſpot, to keep your own heart from this puffing pride; to free your own minde from this ſcornful mocking. Thoſe whom God hath ſet in authority above you, ſet the authority of Gods will and word make you to honour and obey. It is for your good, that their command is by God given them; and the ſame God doth require you to give them your ſubjection for his good pleaſure. But as their command cometh from Gods pleaſure, ſo wherein ſoever it goeth from Gods word, therein your obedience is to leave them, that it may ſtick to God. Their command is of no force, where the force of it oppoſeth the command of God: their honour is of no reſpect, when it reſpecteth the diſhonour of God. Thoſe whom God hath

hath placed in worldly eſtate above you, be content to regard according to their eſtate. What though you come behinde them in the things of the earth? do not be behinde with them in the civility of the earth. If you want of their fulneſs, let not them want the full of that reſpect which beſeemeth them. If you come ſhort of their greatneſs, do not come ſhort in a due eſteem of their greatneſs. By this, as you ſhall loſe nothing, ſo you ſhall get both the credit of a good carriage, and the favour of God upon a good minde. But be not ſo beneath your ſelf, as to flatter thoſe that are above you, either in command or wealth. Moſt unworthy is this carriage of an ingenuous minde, whatſoever the worth be that is flattered. It may ſeem to have love in it, but plainly it is a moſt hateful thing. He that uſeth it, doth much miſuſe himſelf; and he to whom it is uſed, is much abuſed by it. As for thoſe that are above you in knowledge and underſtanding, ſubmit your ſelf to learn of them, and to be directed by them. And be not aſhamed to do this, whereby you make their underſtanding and knowledge to be your own in the benefit of it. The ſhame is to be ignorant to do amiſs, not to learn by direction to do rightly. As for thoſe that are above you in vertue and godlineſs, be ſtill climbing up unto them. Be not weary, do not faint. And here let a holy ſhame caſt a bluſh of zeal upon your ſoul. To theſe carry an honouring love, wait upon theſe in a following imitation; let theſe have the attendance of your company, by the attention of your minde to thoſe good things which come from them. See them ſo above you, as that you ſtrive to be above them.

CHAP. 24.

Of the carriage that is to be uſed in converſing with equals.

THe next thing is your converſation with your Equals. And here firſt you are to look well that you be not miſtaken in judging. For it is an errour into which ſome do eaſily fall, to take their betters for their equals. Now this proceedeh from the ſelf-liking that is in many, and whereby they can hardly yield, that any ſhould be better then themſelves are. For as the nearneſs of a man to himſelf maketh his own greatneſs to appear the more; ſo the diſtance of another from him maketh the others greatneſs to be the leſs diſcerned. And not ſeldom it ſeemeth modeſty to admit an equality, when as the true inequality alloweth no compariſon. He therefore that will judge right of his equals, muſt take heed that he judge not am ſs of himſelf: and if he will not take his betters to be his equals, let him not take himſelf to be better then he is. And to this end, put your ſelf at a diſtance from your ſelf by putting away all ſelf applauding fancies. Let there be that ſpace between your ſelf and you, which is between your ſelf and another man: and then judging of your ſelf as if you were another, you ſhall beſt judge of your ſelf, and of another. This diſtance in conſidering of your ſelf will pre erve that diſtance which is between your betters and your ſelf. Again, be not miſtaken in taking your equals for inferiours: this is another overſight by which many are miſled. For ſuch is the ſwelling

ſwelling vapour of ambition that lurketh in the boſom and entrails of corrupted nature; for as a vapour incloſed in the bowels of the earth doth ſometimes raiſe an hill where was before level ground, ſo the vapour of ambition cauſeth a riſing above others, where a juſt evenneſs ſheweth equality ſhould be held. Beſides, ſuch is our aptneſs to adde to our ſelves in an opinion of our ſelves, and ſo ready are we to detract from others in our eſteem of them, that at leaſt in our imagination, it ſoon deſtroyeth that equality which a right weighing of true judgement ſheweth. One would think that in equality there ſhould be plain and ſmooth walking, but ſuch is the croſſing of one the other, ſuch the juſtling in meeting, that it miniſtreth many advantages, whereby almoſt every one ſeeketh to have his equals under him: and that which we ſeek to do, is quickly thought to be done by us. Wherefore, let the going of your life be with as li tle croſſing and juſtling as you can; and rather give way by yielding, then ſpoil the goodneſs of your way by ſtriving. If you finde the vapour of ambition ſwelling in you, prick it quickly by a penitent compunction. And that you may not wrong others by detracting, adde rather to them: that you hurt not your ſelf by adding, detract rather from your ſelf: for howſoever this may ſeem to overthrow equality alſo, it is the beſt way to judge rightly of it. Thirdly, do not make your inferiours your equals; for this is not ſo much an errour of miſtaking, as a fault of miſplacing: and this is their blame who are too much in their company that are much beneath themſelves. Not that the company of the loweſt is to be deſpiſed, or that in company a good

carriage is not to be uſed towards them. To do good, no company muſt be thought to be too bad; and it is not ſeldom that much good is done by coming into their company, who are not ſo good (according to the phraſe of the world) as our ſelves are: that which is to be ſhunned, is a frequent and ordinary converſing with them, and thereby a getting of no good from them, which both in your reputation, and often otherwiſe may faſten upon you. Intrude not therefore into the company of your betters, as if they were your equals: thruſt not your equals from you, as if they were your inferiours: and be not inferiour to your ſelf, by being equal with your inferiours. Wherefore, judge rightly of your equals, that you may rightly converſe with them. Now in converſing, be not haſty in converting an equal into a friend: for though friendſhip be among equals, yet every equal is not fit to be a friend. A perfect friend, according to the rules of friendſhip is one that is not to be found: I ſpeak of ſuch a one, as by more frequent familiarity hath the name of a friend; take time to know him, and uſe means to try him before you account ſo of him. Chuſe warily, and chuſe not many in this kinde. But if you take any for your friend, let him finde you alſo a friend unto himſelf. Chuſe and change not: or if he change, be the ſame in your good will to him, though not in your familiarity with him. As for others, if they be neighbours, do not live at a diſtance with them; let your help be as near at hand for them, as your dwelling is near unto them. As you may have occaſion to ſee one the other often, ſo let them ſee upon any occaſion your courteſie towards them; as you may ſpeak much

much together, ſo give them no occaſion but to ſpeak well of you. Suffer rather, then ſuffer difference to ariſe; or if it do ariſe, loſe rather, then loſe the agreement of neighbour-hood. And yet how near ſoever your houſes may be, be not too often in your neighbours houſe. Let his calling bring you thither, and not your own forwardneſs. He quickly meddleth too much with his neighbours affairs, who cometh too often into his houſe. As for ſtrangers, let them not have a ſtrange reſpect, though the reſpect of ſtrangers from you; let them know your civility, although they know not you. And if they need your help, let them have the acquaintance of your ſuccour, although you have not acquaintance with them. No one is a ſtranger to charity; and civility muſt be a ſtranger to no one.

CHAP. 25.

Of converſing with Inferiours.

I Deſcend to your converſing with Inferiours. Of this I have told you, that it muſt not be too frequent, and yet it muſt be as frequent as need and good occaſion ſhall require. It is ſtrange how pride maketh ſome to deſire the company of their inferiors, becauſe they will be the beſt of the company, although thereby they do make themſelves much the worſe, both in their eſteem and manners. And indeed even in ſeeking to do good, it muſt be your care, that your ſelf do not get that which is bad: for they are the ſtains of evil, rather then the colours of goodneſs, that humane nature ſooneſt receiveth. But to con-

verſe with your inferiours aright, it muſt be conſidered how they be inferiours. For if they be your inferiours in worldly eſtate, your converſing muſt be to help them and ſuccour them in their eſtate. It will not make you poorer, if you be a means to make them richer: it will not diminiſh your abundance, if you encreaſe their ſcarcity. The contentment of ſome is not ſo much that their own field is fruitful, as that their neighbours field adjoyning is barren; and the more are they pleaſed with their own full barns, becauſe their neighbours barns are empty. But moſt unworthy are they of Gods favour, whoſe countenance is ſo ill-favoured towards their inferiours: and well may they fear, leſt God make them lower then they are, who are ſo well pleaſed with the low condition of another. Deny not therefore your furtherance to procure Gods bleſſing upon another, that God deny not the continuance of his bleſſing unto you. Your great ſtrength may ſpare him a little help, and that little help may bring him great comfort. But if your inferiour be ſo far beneath you, as that he be not far from miſery and want, then your converſing with him muſt be the relieving and ſupplying of him. And to this end look after him, finde him out, and ſee and know his wants, which he perhaps may be aſhamed to make known. Deſire his acquaintance, though he be your inferiour ſo much; be with him often in the comfort of your charity, though you be not with him in the preſence of your perſon. Stay not till he ask, but ask him what he wanteth: better is a little thus given, then much that is gained otherwiſe; and much hi_her do you make your ſelf in Gods favour, then he can be below you in his

his eſtate. If your inferiour be beneath you in knowledge and underſtanding, then your converſing with him muſt be to impart your knowledge and underſtanding to him: you need not fear the impoveriſhing of your own knowledge by the improving of his. For a man himſelf is fed with the fruit of his own mouth; and while he feedeth others with the fruits of his knowledge, he feedeth himſelf with the encreaſe of his knowledge. It is no ſmall good that he getteth by ſpeaking to others of that which is good, being made the better, both in his knowledge and in his life by it. There is no treaſure that is worſe hid then the treaſure of knowledge, which is both loſt to the benefit of others, and found to the condemnation of him who is the hider of it. Be free therefore of that, by which you ſhall both free your ſelf from the diſpleaſure of God, and free another from the bonds of ignorance. In keeping therefore company, keep not this from your company; and let your inferiour riſe in knowledge by your deſcending to converſe with him. Nothing makes you ſo good a companion, as this doth; and you cannot better prove your ſelf to be above others, then by teaching thoſe that are beneath you in knowledge. If your inferiours be beneath you in ſubjection, then your converſing with them muſt be to ſhew them the benefit of their ſubjection. This is done by ruling them well unto their welfare. Let them therefore that be under you, be under the government of godlineſs and vertue: and that they may be ſo, be you ſo converſant among them, as to commend what is well done, to reprove what is ill done; and by your own example, to ſhew how they may do that which you rquire to be done

by

by them. Let the fear of you do mo e then the feeling, and let the love of you do more then the fear. Let your words be few, that they may be the better marked, and you your ſelf the better regarded. For the lightneſs of many words in ſpeaking, doth eaſily procure a light eſteem of the ſpeak r: and if your eſteem be diminiſhed, your authority is not a little weakned. Let your converſing th refore be ſuch, as that it be a confirming of your power; and ſo uſe the ſubjection of your inferiours, as that you be not ſubject to juſt blame in it. Laſtly, if your inferiours be beneath you in goodneſs, then your converſing with them muſt be to advance them in goodneſs. You ſhall effect this beſt, by loving him for that which he hath, by ſhewing him that which he hath not. For by your love you ſhall draw him up higher to you, and by his own want he will ſeek the more after you. It is a ſpecial work of goodneſs to be the worker of goodneſs in another; and you ſhall make your ſelf higher in goodneſs then you are, by making another higher then he was. We are not to walk to heaven alone, but to take thoſe in our company, with whom we keep company; and if they be behinde us, we are to call them and to help them on, whereby we do not hinder, but ſpeed our own journey thither. In general, in converſing with your inferiours, let them rather know, then you ſhew your ſelf to be above them; and let the reſpect which you have, be rather given to you, then required by you. Let your words and countenance towards them win ever more then you can challenge; and howſoever you may be above them, be ſomewhat beneath your ſelf in your carriage with them.

CHAP.

CHAP. 26.

Concerning Marriage.

THere is another converſing whereof I have ſomething to ſay unto you; and it is a converſing which is neither with your ſuperiour, nor with your equal, nor with your inferiour, but with all at once. It is that converſing which is in the ſtate of Marriage, and wherein a ſuperiority admitteth an equality; an equality acknowledgeth a ſuperiority; an inferiority challengeth an equality; and this ſtrange conjunction is to make the greater conjunction without any ſtrangeneſs, in a nearneſs and dearneſs of affection But before I proceed herein, I ſhould know your mind, whether you intend to enter into this eſtate or no. For if by the power of Gods grace you have that power over your will, as that you decree to keep your virginity; the Apoſtle *Paul* telleth you, that you do well and comely. And ſurely your converſing with God may be much the better; and your converſing with your ſelf much the ſweeter, if that you be not engaged in the converſing of Marriage. If this ſhould be your reſolution, wherein I leave you to reſolve your ſelf. Be careful that you be a virgin in minde as well as in body. Admit not into your minde unchaſte thoughts, have not an open door for them; or if they ſteal in through any chinks or cranyes, quickly take hold of them to thruſt them out, that they do not take hold of you to tarry with you. And to keep out ſuch thoughts, keep your eyes from impure objects of ſight; keep your ears from the defilements of hearing;

ing, keep your tongue from the pollution of words. There belongeth to the ſtrict eſtate of Virginity, a ſtrictneſs of carriage and behaviour; and as it is a kinde of forſaking the world, ſo it requireth a forſaking of thoſe things whereby in the world it may be wronged: ſome greater retiredneſs is needful for it, then is neceſſary in the openneſs of a more free condition: but if the intention of your minde be to marry, yet keep your ſelf a Virgin until you do marry. To keep your ſelf from unchaſte temptations is more then you can do, but in the aſſaults of this nature, ſhew rather your cowardiſe then your courage; and rather flee from them then ſtand to encounter them. Enter not the combate with them by arguing and reaſoning, the time they get therein is a great means to get them a prevailing over you; and you cannot look to them well when you give them leave to caſt a miſt before your eyes. To have no converſing with them, is the beſt way not to be deceived by them: to ſhun to hear them, is the ſureſt way to ſhun the hurt of them. And though you cannot wholly keep your ſelf from theſe aſſaults, yet that you may the better do it, let not idleneſs lay your ſelf open unto them. You do thereby invite them, and as it were, call them to come upon you. And when they are ſo called, it is with much the greater force that they come; and as their acceſs is much the more eaſie, ſo it is much the more miſchief that they do. For an idle perſon doth, as it were, lay himſelf down to be trampled on by them; and being in the mire of idleneſs, is plunged into the filth which they bring upon him. Another enemy in theſe aſſaults, of whom you are to take heed, is pride; for pride is a great friend

to

to them. The Pride of Apparel, the Pride of Beauty, the Pride of coſtly feeding, the Pride of an haughty Spirit are keen weapons wherewith they fight. If you put theſe into their hands, you put a knife to your own throat. When theſe are lifted up againſt you, it is a preſage of that ruine which will oppreſs you. In general they are all occaſions, either by company, or any other way, which may give advantage to theſe aſſaults againſt which you are to watch: for they do but watch and lie in wait to betray you unto theſe aſſaults. To truſt your ſelf with them, is to truſt a falſe hearted friend: and howſoever they may ſmile upon you in any contentment they may give you, you do but give them leave to deliver you up into the power of the aſſaults of unchaſte temptations. And that you may not want the beſt defence againſt them, be not wanting to be frequent in prayer unto God for the ſtrength of his Holy Spirit to protect you. For the Holy Spirit of God driveth away unclean Spirits from you. And God who giveth you the Spiritual ſtrength of prayer, doth thereby aſſure you that he will alſo furniſh you with the ſtrength of his Spirit, to make you victorious over theſe aſſaults. But to go on with you in your intention of Marriage, and to give you the advice of my direction in your going on to it. You are firſt to ſeek by prayer, direction from God, and to make him your counſellour: for in the golden chain of Divine Providence, upon which all things do hang, and which God holdeth in his hand, one of the greater links is marriage, and which is placed near to Gods hand. Crave therefore humbly the favour of his moſt wiſe and moſt gracious diſpoſing pleaſure. And that you may

may obtain it, let it be your care above all things to pleaſe him in that which you do and go about to do. Let your end be to ſerve and honour him, and to do his will, and you will the ſooner finde his good will towards you in your own comfort and benefit. This being the chief thing to be lookt after, other things as appendexes may be lookt upon: and being mindful to pleaſe God, you have leave to minde the pleaſing of your ſelf. Wherein, it will not be amiſs in matching of your ſelf, to have ſome reſpect to an equality of condition and quality, which will ſuit the better to that equality which Marriage bringeth: and to have ſome regard unto ſome likeneſs in the diſpoſition of the minde, whereby the liking of one the other, which before Marriage is ſhewed, and in Marriage is confirmed, will be afterward the more happily continued and eſtabliſhed. A ſad thing it is to ſee how the firſt liking in this kinde, is too often turned into a woful diſliking, and which is by God exceedingly diſliked: wherefore, howſoever you diſpoſe of your ſelf, let it be with a firm reſolution beforehand, and with your fedulous care afterwards to be contented with it, and to give contentment in it. There may be alſo ſome notice taken of ſome proportion in years, whereby the proportion of correſpondency in humane affairs will be the more fitly obſerved. But from ſuch general rules, there may be a varying by particular circumſtances; and howſoever in themſelves they may be good, yet there may be good conſiderations for the not following of them: ſeeing it is the good that followeth upon this match, that is alwayes to be the rule for the making of it. And when once it is made, then make it your buſi-

buſineſs to gather the fruit of it, by a religious and wiſe ordering of it. You are then ſo to ſeek your own good, as that you ſeek the good of another in it; and ſo to pleaſe your ſelf, as that you pleaſe another by it. In being pleaſed your ſelf, be not difficult; and be eaſie in giving way to pleaſe: ſo that ſtill both pleaſing and being pleaſed, be not with Gods diſpleaſure. Be watchful not to give offence, and be not watchful or quick-ſighted in taking of offence. But if it be given, let it not be taken; or if it be taken, let it be quickly caſt away; not onely in paſſing of it by, but in ſo paſſing it away that it never be remembred. Suffer not the leaſt ſparkle of ſtrife or contention to appear, but let a coolneſs of carriage prevent the kindling of it: or if it be kindled unawares, let the aſhes of ſorrow cover it preſently. If there be cauſe of diſlike or reproof, it may be ſhewed; but let it be ſhewed in ſuch manner, as that love be ſeen more then any thing elſe. Be ready to adviſe, be willing to be adviſed; and let both be done with mildeneſs. In fine, there muſt be in the eſtate of Marriage an applying of the Minde and Will to comply and meet with the Minde and Will of each other; and the meeting muſt be with the embracings of a friendly love. For this eſtate is the moſt noble friendſhip that is; and therefore as in friendſhip, ſo here, there muſt be a mutual ſupplying of neceſſities, a mutual ſupporting of infirmities, a mutual and diligent performing of friendly offices; and above all, a mutual cheriſhing and advancing of each other in the true fear of God, ſo that that there may not be the leaſt violating of conjugal chaſtity. Among the people of Iſrael, the manner was to put garlands on the

the head of the bridegroom and of the bride on their Marriage-day; and the garland was put on the head of the bridegroom by his own mother: according as it is ſaid of *Solomon*, *Cant.*3.11. that he was crowned by his mother in the day of his eſpouſals. This garland was made of roſes, and myrtle, and ivy: the roſes ſignifying the ſweetneſs of delight which they were to take the one in the other; the myrtle ſignifying the comfort which they were to give the one to the other in troubles and diſtreſſes; the ivy ſignifying the cloſeneſs and nearneſs of affection whereby they were to be faſtned the one to the other. Thus it is in the myſtical Marriage of Chriſt with his Church; and thus it ought to be in the temporal Marriage of Chriſtians, who are the members of the Church.

CHAP. 27.

Of Bargaining.

HAving done with the perſons with whom you do converſe, I proceed to the kindes of your converſation. Theſe are eſpecially two, either the buſineſs of your bargaining, or the quiet of your recreation. And firſt to direct you in bargaining, it is not how to do it well for your worldly profit, but how to do it well for your ſpiritual comfort. A great deal of myſtery there is in this dealing, and which hath too much affinity with the myſtery of iniquity. He that hath the greateſt light of wit and underſtanding, ſearcheth out the darkeſt wayes wherein to walk, and which too often lead him too near unto the

the ſinful works of darkneſs. There is no ſuch ſubtilty in the ſtudy of ſchollars, either in their logical diſputations, or metaphyſical contemplations, as in the ſtudy of bargaining. The fallacies of logick are nothing to the fallacies of this dealing: the deep abſtractions of the Metaphyſicks are nothing to the deep fetches of this skill. The Schoolmen were all dunces compared to the acuteneſs of many in this grand profeſſion. For indeed ſuch an excellent whetſtone of wit is profit, and ſo keen doth it make the edge of it, that it pierceth ſtrangely into the hardeſt difficulties of very knotty devices, which yet are carried with very fair ſmoothneſs. It might be wiſhed that theſe had never been known; eſpecially among Chriſtians, which by reaſon of the many teachers that have been in the world; and of the many learners that have been never wanting, are both too commonly and too eaſily ſtudied. I cannot tell therefore, whether you ſhould know them, to ſhun hurt by them, or whether you ſhould ſhun to know them out of a diſlike of them. Be wary that others do not wrong you in bargaining; but much more beware that you do not wrong others. For whatſoever it may be that may be gotten, it is much more that is loſt in loſing of honeſt dealing; and he that goeth away with the advantage of his good bargain, taketh with him a bad bargain of account that he is to make to God. He may boaſt of his over-reaching, but he will have little cauſe to do it, when the ſtretched-out arm of Gods Juſtice ſhall reach home unto him. Such a one may be rich, but it is with a vengeance, the revenging diſpleaſure of God hanging over his head for it: he may poſſeſs much land, but where God doth

not give the poſſeſſion, the title cannot be good; and his title failing, himſelf will fall into the greater condemnation. Be ſure therefore, that your bargain on your part be right; and as much as you can, ſee that it be not wrong on his part that dealeth with you: underſtand what you do, and ſtand to what you have done. Do not deal in affairs wherein you have no inſight, and take not upon you to ſee more then your ſight deſcerneth. Be not aſhamed to tell your ſelf your ignorance, and do not tell it others by your ill bargains. The ignorance of another is not to be abuſed by you; and do not abuſe your ſelf by your own ignorance. Do not glory that you have met with a ſimple body; and let not another glory in your ſimplicity. He that buyeth under value, where ignorance is the ſeller, doth too much undervalue the knowledge of Gods eye that looketh upon him. And though it be the manner of moſt to ask too much, yet in this caſe it is needful to give more then is asked. To buy a thing as cheap as one can get it, may be a market rule; but it is not meaſured by the ſtandard of Gods word. It is the worth of the thing that maketh the proportion between the price and that; and where there is the worth of an honeſt minde, where honeſty is more priſed then gain, this will be reſpected. The ſame regard is to be had in ſelling, and he that ſelleth at an over-rate, where ignorance is the buyer, ſelleth his own goodneſs at too cheap a rate. To ſay, let the buyer look to it, may be a leſſon learnt in a ſhop, but it was never taught in the School of God. Look to your own conſcience, if the buyer look not well to his bargain; he may be ready to part with his money fooliſhly, but do not you for money part ſinfully from

from a good conſcience. He payeth for more then he hath, who hath leſs in worth then he payeth for; and very little is his worth that ſelleth thus. But when in dealing you have made your bargain, ſtand to it firmly; go not back from your word, although you have gone before your wit. Adde not to your ill bargain a worſe carriage. What though your loſs may be great? Do not ſeek to help your ſelf by that which is your far greater hurt. To have a broken eſtate is not ſo bad as to have a broken faith in dealing. Stand therefore upright in your bargain, though you may fall in your eſtate by it. I hope I ſhall not need to admoniſh you to avoid lying in bargaining, and that which is uſually a fellow-partner with it, a ſwearing to confirm it. Whoſoever ſeeketh by theſe means to make his commodities dear to another, doth make them much dearer to his own ſoul. Untruth and ſwearing in this kinde are the commodities which the Devil ſelleth in his dealing with men; and though the little regard that is of ſuch wickedneſs may ſeem to ſhew them cheap, the payment for them will prove the bargain to be very dear, to be exceeding hard. In general, this kinde of your converſarion is very dangerous, and you had need to be full of eyes within and without, to ſee all the ſnares of evil, both in reſpect of your ſelf and of others, which in your way do compaſs your heels about. But whether you buy or ſell, let not many words be your broker in it; it is more hurt then good that uſually they bring.

CHAP. 28.

Of Recreation.

THe ſecond kinde of your converſing with men, is your Recreation; and this, as it is ſometimes needful for you, ſo the time for it, and the time ſpent in it, are needful to be regarded by you. Firſt, it is not every time that is the ſeaſon of Recreation, and if not uſed ſeaſonably, it is like pleaſant fruit that is eaten unſeaſonably gathered. The time of Gods Worſhip muſt by no means be taken from him to be given unto it; he that giveth us all our time, muſt have his time entirely preſerved: much it is not that he hath ſet apart for himſelf, and to make it leſs is too much ſhame. And ſurely that Recreation can never do any one good, which maketh him ſo bad as to neglect Gods ſervice. Intrude not therefore upon Gods right, for though his Patience may bear with it, his Juſtice will require it, when it will be a ſad time to remember the time of Recreation that hath been ſtoln from the worſhip of his Name. But to help this, do not allow God the time of his Worſhip, and make the time of his Worſhip to be your Recreation. When you are at Gods Service, do not perform it ſo careleſly, ſo wantonly, as if you were at your Recreation: but then do your work which you are about, and do it ſo well as poſſibly you can, though it be impoſſible you ſhould do it ſo well as you ought. It is a great work, a difficult work, how lightly ſoever any may reckon of it, who when they have nothing elſe to do, will ſay, come let us go to Church: and when

when they are there, do as little minde the carefull ſerving of God, as if nothing were to be done in it. To ſit at eaſe ſo long, and it may be to be pleaſed with that which is ſaid, or elſe to make a game of it, is their chief contentment: but great is the loſs of this gaming for the preſent, and far greater will it be, unleſs it be recovered by a true repentance. Again, the time of Buſineſs is not a time for Recreation: when Buſineſs cannot ſpare it, Recreation muſt not have it. In doing of Buſineſs, the omitting of time may be the undoing of it; and the time of Recreation is never ſo well taken, as when Buſineſs is firſt done. There is in Recreation it ſelf the greater refreſhing, when Buſineſs is diſpatched: but Buſineſs neglected, maketh Recreation, as it were, negligent to give the minde ſatisfaction. The precedency of time belongeth unto Buſineſs, and as you muſt follow your Buſineſs, ſo muſt your Buſineſs go before your Recreation: the miſplacing of theſe in time, may cauſe you to miſs of the comfort of both. The burthen of Buſineſs is ill caſt off, or laid aſide by you; but when it is done, it falls off of it ſelf, and then may you freely fall to your Recreation: while therefore the weight of Buſineſs draws you, it is not time to withdraw your ſelf for Recreation; but when that lets you looſe, the time even meets you to enjoy the other. The next thing to be regarded, is the time that is ſpent, and ſurely a waſteful ſpending it muſt not be: for time is precious, and of that which is precious, there ſhould be made no waſte. I would not have the meaſure ſcanted that is allowed to Recreation; but when there is no meaſure in it, it had need to be reſtrained. The ſwift wings of Time do

ſpend our lives apace, and if we ſpend that alſo in eaſe and idleneſs, we ſhall finde little left in the ſtake of our account. Surely man was not made for eaſe; for the firſt man that was made, although he were placed by God in a Garden of delight, yet it was not to delight himſelf in idle Recreation, but to dreſs it, and to keep it, *Gen.* 2. 15. much more therefore now, when we live in a deſart of troubles, cares, ſorrows, it is for uſeful Buſineſs, not for idle Recreation, that our life is given us. They may think themſelves to be the better ſort of men, whoſe plenty of eſtate can allow themſelves ſuch abundance of leaſure for ſports of Recreation; but they are hardly worthy of the name of men. But as for thoſe whoſe ſhort allowance in worldly eſtate reſtraineth their condition, that they ſhould be long and free in much Recreation, deſerveth the ſtocks of a fool to correct it, and the pains of others in chaſtiſing of it. Let no one be deceived in reckoning that the beſt life, which is rather to be accounted a death then a life. For to be of little or no uſe to the world, is all one as to be out of the world; and it is as good, if not better, to want life, as not to imploy it for the doing of good in it. They do therefore but antidate their own deaths, who paſs away their lives in the paſtimes of Recreation; and they are even buried alive in the unprofitableneſs of their dayes, who make their dayes ſo unprofitable both to themſelves and others. And to fit ſuch an one with an Epitaph, it may be ſaid, He lyeth here dead, who never lived. Exceed not therefore in the time of your Recreation, and let not the Recreation it ſelf be exceſſive. It is not ſeldom ſeen that by the violence of Recreation, a kinde of

rapine

rapine is made of the benefit of it; and it is not a refreſhing, but vexation to the minde, toil to the body, that ſuch immoderation bringeth. Play therefore with your Recreation, and be not too earneſt and vehement in it. Then it is beſt uſed, when as it takes us wearied from our buſineſs; ſo it brings us back chearful to our buſineſs. For as it is a turning from better occaſions, ſo the right end of it is, to make us the better able to return again unto them. Meaſure therefore your Recreation by moderation, and meaſure it alſo by proportion unto your ſelf: for every Recreation ſuiteth not to every one; ſeveral ages, ſeveral callings, ſeveral degrees, are to be fitted with ſeveral Recreations. And as it muſt be your care not to uſe unlawful Recreation, ſo it is againſt the law of diſcreet Recreation, not to uſe that which is ſeemly for you: let decency therefore chuſe it, as well as moderation uſe it; and look to it ſo, that you be not aſhamed who looks upon you in it. Laſtly, when that your Recreation is a converſing, there muſt be alſo a reſpect of the perſons, with whom you converſe and recreate your ſelf; there muſt be a fitting of the company, as well as of the Recreation. If there be not a conſort herein alſo, the muſick is marred; and the unevenneſs of ſociety makes many rubs in the bowling. Eſpecially it muſt be your care, that your company be good; becauſe the liberty of the minde in Recreation, doth make it much the ſooner to receive hurt where it is near unto it.

CHAP. 29.

Of Conference.

IN the next place, as it were a thing between Buſineſs and Recreation, cometh Conference to be conſidered. This in buſineſs giveth, as I may ſay, two legs unto it, whereby to make it both ſtand and go on the better and ſurer. In recreation this giveth, as I may ſay, two hands unto it, whereby it receiveth refreſhment with the fuller delight. But that your Conference may do you the more good, let it be as much as you can of ſome good matter. And indeed the matter of Conference between people, is a great matter that ſheweth what themſelves are. They who are worldly people, talk much of worldly affairs; they who are wanton, talk much of wanton things; they who are religious, confer much in points of religion. But the Athenian conference is that which is moſt uſual in moſt places, and amongſt moſt people. The asking what news? is a queſtion that is never anſwered, never ſatisfied. And he that hath given ſome anſwer unto it, or can give none, doth preſently ask himſelf the ſame again. Neither is it a queſtion asked of one, or elſe by one, but one doth ask it of many, and many do ask it of one. It is a running queſtion, that runneth through all company, and may be called the Epidemical queſtion of the world. But what vainer Conference then this? And what truer news is there of a vain mind, then to be much in Conference about news. The old man of corruption is a great ſharer in this vanity of asking and telling news among

among men. From whence it is that lying, wherewith the God of truth is ſo much diſpleaſed, is made a pleaſure in it. And though the credulity of ſome may report them again as truths, yet it is untruth which thereby is ſpread, and they are made the foſter-fathers, though not the fathers of it. Neither is it any ſlander made of telling news, to tell you that thereby many ſlanders are made; which though they may be publiſhed in jeaſt, yet are ſerious injuries, and ſad blemiſhes unto thoſe, againſt whom they are raiſed. So that the very hearing of news, as harmleſs as it may ſeem to be, yet may eaſily wrong a careleſs ear, and juſtly offend a well diſpoſed minde. Be ſparing therefore to hear news, more ſparing to ask it, moſt ſparing to tell it. I ſpeak not of the intelligences of State, nor the occurrances of Merchants, whereof there is both need and uſe in the world. But as for the ordinary conference of news, it is an extraordinary vanity that in conference is uſed. Another thing obſerved much in the conference of the world, is to make obſervations of other men and their affairs. There is indeed a ſtrange propenſion in humane depraved nature to be talking of other people what they do, what they ſay, how things ſtand with them; and it is no ſmall evil into which we fall by this affection. For this talking ſo much of others, makes us to think the leſs of our ſelves; and the more negligently to obſerve our own wayes and doings, by how much the more buſie we are in obſerving the courſes and carriages of others. Beſides there is not onely an eaſineſs to miſtake the affairs of others, but indeed a willingneſs in us to take them amiſs; and this is done, not onely with a contentment in the relater, but with a

good

good liking in the receiver; both being glad, though perhaps they may ſay the contrary, of the ill condition of others. To ſhun therefore theſe evils, ſhun this conference: and though it be juſtly requited with the like dealing, yet ſuffer rather evil, then be a doer of it. If others talk their pleaſure of you, yet be not you pleaſed in talking of others, unleſs it be of their good, or for their good. Let your conference be either a harmleſs recreation, or a helpful inſtruction and direction. In the firſt, if you ſhew wit, do not make a ſhew of it; if you delight others, be not much delighted your ſelf with it; and take heed of jeaſting, that may have any grains in it of ſcoffing or prophaneneſs. For howſoever it may paſs lightly from you, it falls heavy where it is received by men; and weighs heavy as God is offended by it. And herein be not long, leſt from idle words you come to ſinful words, which is too often the upſhot of ſuch conference: neither let all the talk be yours, leſt as an overflowing ſtream gathereth mud, ſo you get the durt of a reproachful babling. Give others their turns of ſpeaking, that you do not diſparage them; and give over at enough, that you do not diſparage your ſelf. In the ſecond, afford what good you can, but be moſt ready to receive. For though in doing good you may ſhew a good minde, yet there is a badneſs of minde that doth too often accompany it, by making oſtentation of what you can do. But in receiving, as you get the good that you learn; ſo you teach humility to be learned from you. Be learning therefore and getting, and to that end get into good company. It was good counſel which an ancient Father gave his friend, I like rather that thou ſhouldſt uſe the familiarity of religi-

ous

ous people, and not teach thy ſelf. And ſurely though ſtudy be a good teacher, yet conference is an excellent perfecter of ſtudy. The dead body that was joyned with the bones of *Eliſha* had life reſtored to it, 2 *Kings* 13. 21. And indeed it is a great life that conference addeth to ſtudy; the joyning of that with it, even putteth a quickning vertue into dulled ſtudy. But eſpecially, the benefit of conference glorieth in religious matters; and let the benefit glory, not they who do confer. To gain this benefit, a religious Father ſaith, That he did even thruſt himſelf into the ſociety of them that were good. And ſeeing the very ſight of good men is enough to put goodneſs into men, much more their conference will even thruſt it into them. Now in this let asking be your part chiefly, which asketh the leaſt pains, and bringeth the moſt profit. It is indeed a confeſſing of your ignorance, but it profeſſeth alſo your deſire of knowledge, and thereby your credit is repaired fully, howſoever the other may ſeem to impair it. In general, in all your conference be thrifty of your words, whereby your diſcretion will be known to be the richer. For it is a good rule that is given, to mark when two men are together, which of them ſpeaketh leaſt; and thereby to know him to be the wiſer.

CHAP. 30.

Of Repreving.

HAving looked upon the ſeveral kindes of converſation, let me now give you a ſight of ſome paſſages in humane converſation, which are more remarkable.

markable. And to begin with reproving, let your care be to do it ſo, that your ſelf may not deſerve reproof in it; and therefore be not haſty to do it, as ſpurred on by anger, or driven on by raſhneſs: ſuch haſte commonly over-runneth the goal. But know firſt the fault rightly, for that which is not well known, is not well reproved. And do not reprove every fault you know, but though you know ſome things, yet know them not. Many blemiſhes muſt be covered with love; many overſights muſt not be ſeen; many wandrings muſt be ſhut up in ſilence; and not to reprove them, is the beſt reproving of them. For when errour findeth it ſelf ſpared, it feareth the more a not ſparing at another time: but when every offence is blamed, it maketh blame not to be regarded, becauſe every offence is ſo much regarded. Indeed, a great offender is favoured in that he is not favoured, becauſe his amendment is thereby deſired; but if a leſſer treſpaſs be paſſed by, the letting of it go doth hold it the faſter to a careful reformation: the wiſdom therefore of reproving, is both the credit and the profit of it. And that it may be done with wiſdom, the perſon reproved, the time when, the manner how, the place where, are wiſely to be reſpected. The perſon offending being high in degree, is to be reproved with the greater lowlineſs. and let honour be given to the offender, though ſhame be laid upon the offence. Yea, let the ſhame be made the greater, the greater the honour is; and let the height of the tranſgreſſion be ſet forth by the height of the tranſgreſſour. If an enemy be reproved, let it be done with the greater love, leſt enmity may ſeem to make the reproof, and ſo may make it to be of no uſe. And indeed

indeed it is with love that every one is to be reproved; ſo that whatſoever diſlike may be expreſſed outwardly, there muſt be an impreſſion of love ſettled within: and whatſoever hatred there may be of the offence, it muſt be reproved with love to the offendour. Let good will therefore draw the ſword of anger, and then though it cut deeply, yet it will hurt the leſs. Perhaps reproof coming from love may not be entertained with that opinion of it, but let not that ſtop it, for none loveth more truly then he that lovingly reproveth. But as for a ſcorner, forbear to reprove him, who will not forbear to do you ſome miſchief for reproving of him. And yet, not that you ſhould regard more the hurt that a ſcorner may do you, then the doing of your own duty in reproving of him: but this you muſt ſhun, that he by hatred, and by miſchief from his hatred, be not made worſe in wickedneſs. The time alſo of reproving muſt not be out of time; when mirth and pleaſure do let the minde looſe, the reſtraint and bridle of reproof are not well admitted. To ſtop one that goeth ſoftly, is no hard thing; but he that runneth ſwiftly, is not ſtaid ſo eaſily. Wherefore, ſeeing there is nothing after which the minde runneth ſo faſt, as after pleaſure and delight; to ſeek to ſtay it then by reproof, is to run too faſt in reproving: let the mirth and pleaſure be paſt, and then the ſadneſs of reproof will be the leſs oppoſed. In mirth it being given, though it may ſpoil the mirth, it ſpoils the reproof alſo. So likewiſe the time of anger, is not a fit time for reproof; for ſuch is the fighting of anger, that the fault reproved ſtandeth, as it were, armed againſt it: ſo that though the words of reproof may ſtrike, yet they pierce not.

And

And there is in the anger of him that is reproved that height of ſpirit, that reproof cannot reach it, whereby to take it down. Indeed, eaſily is anger increaſed by reproof, but much is the force of reproof diminiſhed by anger. Take therefore that time for reproof, wherein you may be taken for a reprover, not for a fighter, and wherein you may take the offender unarmed with this paſſion; he will then lie more open to your reproof, and have his ears more open to your words. Come upon him when he is come down from this height of ſpirit, and your reproofe ſhall humble him the better, and make him fall the lower under the acknowledgement of the truth of it. He will then yield himſelf to reproof, by yielding the guiltineſs of his fault, who in his anger would have ſtood at defiance with it; and then amendment may be his ranſome, which anger diſdaineth to pay. Another point in wiſe reproving is to ſeat it in its proper place. For not to place reproving aright, is like the putting of a plaiſter in a wrong place, and where the pain is not: and as that doth little good; ſo likewiſe doth the other. It is therefore requiſite to diſtinguiſh between publique and private reproving, the doing of it in company, and when the offender is alone. Sometimes to do it in publique, if the offence be publique, is the fitteſt place: for as the example of evill may have done publique hurt, ſo reproof muſt endeavour a publique redreſſing of it; and then it is not the ſhame of the offender that is publiſhed, which himſelf hath done, but the deſire of reforming him, which himſelf may neglect to do. But if in this himſelf be forward, let publique reproof give place, and let the notice of his amendment rather take the place of it.

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If a private offence be not reproved privately, it is done much out of place. For as the offender did ſeek to cover it, ſo the reprover muſt not deſire to diſcover it. The witneſſes of reproofe in ſuch a caſe do witneſs the weakneſs of him that reproveth. For as he addeth the ſhame of the knowledge of it to the offence committed; ſo he taketh away the ſhame of the offence from him that hath committed it. For it is ſtrange how the ſhame of knowledge deſtroyeth the ſhame of grace; and how the ſhame of an offence known by others, maketh the offender himſelf to be without ſhame in the acknowledging of it. He that will bluſh, being reproved in private, will look upon reproof with a bold face in company. Let reproof therefore hide the ſhame, when it openeth the offence; and as this hiding will make the offender to ſee your love, ſo it will make him the better to ſee his fault: as this love will ſweeten your reproofe, ſo will it ſoften his heart for the receiving of it. The laſt thing in a wiſe reproving is the manner of it, and this circumſtance is the ſubſtance of it. Be careful therefore not to do it furiouſly, leſt while you ſeek to cure in another ſome ſmall ague, you do caſt your ſelf into a ſtrong feaver. A grave mildneſs giveth authority to the reprover, worketh awfulneſs in the reproved; fury overthroweth both. The nail that is driven too fiercely, either is bowed or broken, and entereth not; or elſe breaketh that into which it entereth; even ſo the fury of reproof, either breaketh the ſtrength of it ſelf, or breaketh the hope of doing good upon the reproved. Be careful alſo not to do it proudly, as domineering over the reproved. For he that will bear a mans reproofe, will not bear his pride; and being forward

ward to reprove the others pride, he will not regard the reproofe of his own fault. Do not therefore conſent unto evil in approving of it, and be not negligent in reproving of it; but take heed, do not reprove it in an inſulting manner. It is good alſo ſometimes to reprove onely in a general manner, and not to caſt your words particularly againſt him that hath offended, but yet to ſtrike and lanch the wound under a common admonition. Above all, to be able to reprove well, is to be willing to be reproved: this well learned and ordered, doth beſt teach and order the other. For the diſpoſition of ſuch a minde ſeeketh to work the ſame in another, and therefore ſo reproveth that he may finde it in him And ſurely if we were all ſo diſpoſed, as wiſely to reprove thoſe that are faulty, and willingly to be reproved, when our ſelves are ſo, how great benefits would from hence accrew unto our lives.

CHAP. 31.

Of Commending and Diſcommending.

ANother paſſage in humane converſation is the commendation or diſcommendation that is given of men by men. In theſe, be freer of the firſt then of the ſecond; it is a bounty that will not impoveriſh you. Their fear is vain who think that the praiſe of another is the diſpraiſe of themſelves; and who are ſo niggardly of it, that a body may ſooner borrow money gratis of a covetous wretch, as be gratified by them with a few words of commendation. The covetous wretch doth not hold his purſe faſter to money,

ney, then they hold their mouthes to praiſe; his money drops not ſlower from his fingers, then praiſe from their tongue. And as he cuts his cloth commonly too little for his garment, ſo do they cut ſhort the praiſe that they give, and make it too little for the worth that is praiſed. It is the faſhion of ſome when they praiſe any one, to do it with a *but* of exception, as if they would recall what they had ſaid; and when they cannot but praiſe, will yet leſſen what they can the praiſe that they give. But follow not this faſhion; be free in praiſing, and not in diſpraiſing. Let it appear plainly that it is done unwillingly by you, and do no leſs excuſe him that is diſpraiſed in it, then you do excuſe your ſelf for it. Some will ſay they love not to diſpraiſe, when yet their diſpraiſing ſheweth little or no love in them. Others will themſelves forbear to diſpraiſe, but yet are glad to hear it done by others. They have open ears to receive it, though their mouthes be ſhut to open it; they will give occaſion, and bring it about for the tongues of other to break out, though it lie lurking in their own breaſts. The heart of man is very rotten in this thing. Others before a mans face put on the face of praiſing, but when his back is turned, turn their ſpeech to a diſpraiſing of him. How worthy are ſuch men to be turned out of the ſociety of men? How well do they deſerve to have the brand of ignominy ſet both upon their faces and their backs. Let it therefore be your praiſe to ſhun this diſpraiſing: but eſpecially do not diſpraiſe unjuſtly. This injuſtice, how little ſoever is made of it, doth make men very wicked, for it doth not onely deny right to man, but even to vertue, to goodneſs it ſelf. Wherefore be ſure that envy

and pride, two great bribers, do not pervert your judgement; let not your own gifts blinde your eyes. Be ſure of the truth of the thing, and let not your tongue ſound a report of diſpraiſe upon the report of others. For if you know the world, you cannot but know that the world is too much given to ſpeak the worſt; and therefore do not give too much credit to that which is ſpoken. What is it to diſpraiſe unjuſtly, but to ſlander? And what is ſlandering, but the ſlaughtering of a mans good name. Know well then what you diſpraiſe, and know well what you praiſe. God himſelf did not praiſe his own works until he had ſeen them. *He ſaw every thing that he had made, and behold it was very good*, *Gen.*7.31. See therefore the goodneſs of that which you praiſe, and accordingly let it have your good word of it. Where you praiſe goodneſs, ſee it; and where you ſee it, praiſe it. Be not wanting in your praiſe, though your ſelf may be wanting in the practiſe of it. Indeed goodneſs doth not need your praiſe, becauſe it ſelf is a full praiſe to it ſelf: notwithſtanding give it, that goodneſs may not be wanting; for praiſe is a cheriſher of goodneſs. And therefore when you give it, let that be your end in the giving of it: let it not be to flatter. This bad end marreth the good work of praiſing, even that which is good. But it is ſeldom that a flatterer hath ſo much goodneſs in him, as to praiſe onely that which is good, or not to praiſe it above the goodneſs of it. His loud voice exceedeth uſually, whereby though he may ſeem to cry up the praiſe of his friend, it is an unfriendly office that he doth; and is often the hurt of his friend, as well as the ſhame of himſelf. For as a chirping bird ſitteth upon the bough

of

of a tree, ſo doth the Devil ſit upon the tongue of a flatterer. He it is who ſometimes praiſeth even wickedneſs it ſelf. But what truer ſign can there be of a wicked man, then this is? He needeth no other proof to condemn himſelf, then his praiſing of another: and were he not ſhameleſs, he would not praiſe that which is the onely ſhame of nature. Praiſe not therefore in flattery, and praiſe not for fear. This it is that maketh many to be praiſed while they are living, who when they are dead have their praiſe buried with them. This maketh the rich and mighty to be much praiſed for a little worth, when as the great worth of a poor man is poorly commended. *He may deliver a city by his wiſdom, and not be remembred*, *Eccleſ.* 9. 15. much leſs praiſed: when as the whole city ſhall ring with the praiſe of ſome ſmall matter that is commendable in a great and wealthy man. But let the pooreſt have his due, and let the greateſt, the wealthieſt, have no more then his due: portion your praiſe not to the perſon praiſed, but to the worth for which he is praiſed. I cannot ſay, let the ſame line meaſure your diſpraiſing. For your ſilence may ſpare the greater ones for your own ſake, and it may not do amiſs if it ſpare the poorer ones for their comfort. As for your ſelf ſeek not the praiſe of others, and ſhun to praiſe your ſelf. If the tongue of another praiſe you, haſten to your own heart, and ask that, whether the praiſe belong unto you: That if it do not, you may blame your unworthineſs, and ſtrive to redreſs it; or if it do, that you may give unto God the praiſe and glory of it. Be far from your own praiſe, and yet not ſo far neither as untruly to diſpraiſe your ſelf. This may ſeem to have a colour of modeſty, but is

much diſcoloured by the want of truth. Some have a way to praiſe that in others whereby they praiſe themſelves; and that which ſhame forbiddeth them to give unto themſelves, they are bold to take, by giving it to others. But the beſt way is to look after no more, then to do thoſe things which may be worthy of the praiſe of man, and which may finde the praiſe of God.

CHAP. 32.

Of giving and taking Advice.

A Third paſſage in the converſation of mans life, is advising in giving and taking of counſel. And herein, though it be better to give then to take, yet rather take then give advice. For by taking you make your ſelf better, by giving you make another better. And though by taking advice you make your ſelf inferiour, becauſe therein you ſubmit your ſelf to be adviſed, yet do you thereby advance your affairs. And though in giving advice you ſhew your ſelf ſuperiour, becauſe it is to be above another to adviſe him, yet do you want the advancement of humility, which makes a man to be above himſelf. Take therefore counſel, but take heed of whom you take it. Take it not as much as you well can of a wicked perſon. For how can you think that he ſhould give you good counſel, who gives himſelf ſuch bad counſel, as to follow after wickedneſs. His natural underſtanding may be good, his experience may have taught him much, and by his ſtudy he may be learned; but all theſe being corrupted by wickedneſs, there may be cauſe to

fear

fear that his counſel is not ſound. Good counſel ever cometh beſt from a good man: and you may think well that it will ſucceed the better with you, even for the givers ſake. For to good counſel, given by a good man, God giveth his bleſſing; and taking his advice, you take Gods favour with it But howſoever you may make a wicked man your counſellour, do not make your ſelf wicked by his counſel: ſhun wicked counſel, howſoever you may uſe a wicked counſellour. For there are counſellours of iniquity, whom I may call the Devils privy counſellours. They are even ſworn to him, and are imployed by him in his great affairs of his kingdom of darkneſs. They plot for him how to enlarge his dominions, and how by their counſel to make others wicked, and he ſitting in the midſt of them, even in their hearts, applauds their deſigns, and makes them to applaud themſelves for them. But evil counſel is moſt evil to the counſellour; and he giveth the counſel of his own deſtruction, who giveth the counſel of wickedneſs to another. His great maſter, who doth for the preſent ſo approve his counſel, will at length both accuſe him, and condemn him for it. And then his torments will be his too late counſellours of repentance to him. He will then ſee how far the Divel did over-reach him in plotting, and that making him a counſellour for him, he did but make him a betrayer of his own ſoul unto him. Curſed be ſuch counſel, and beware of it, that you be not made curſed by it. If it be offered by any unto you, as there be t o many ſuch cruel offers of kindeneſs, ſuch hateful offers of love, requite it with true kindneſs in blaming the counſeller, and ſhew your love to goodneſs, in hating the counſel. But as for

good counſel, take it with giving of thanks, even from any one. If he that gives it be wiſer then your ſelf, it muſt be your wiſdom to take it the more carefully: if he that gives it be leſs wiſe then your ſelf, you muſt not have ſo little wiſdom as to refuſe it: if he be greater then your ſelf, you have the greater reaſon to embrace it, and to do it with the greater thankfulneſs: if he be never ſo much beneath your ſelf, never ſo poor, yet ſeeing his counſel hath the riches of goodneſs in it, be not ſo poor in underſtanding, as by not taking it, not to value the worth of it: if he be your enemy, be not ſuch an enemy to your ſelf, as for his ill will to you, to reject his good counſel given you. But be not credulous in taking counſel of an enemy, leſt your own credulity be your greateſt enemy. Suffer your ſuſpicion to ſearch it well, before you ſuffer your ſelf to admit it: and look through it fully, before you caſt a look of acceptance upon it, you will be ſo the ſurer of the goodneſs of it, the ſafer from the danger of it. Take therefore counſel from others, but call your ſelf to counſel alſo. Yea, in your ſelf call together a counſel of your own thoughts, conſult with your pillow, and when your thoughts are at greateſt reſt and quiet, hear what they ſay: put the ear of your judgement as near to them, as you put the ear of your body to your pillow, and liſten carefully. That is like to be the moſt faithful counſel you can have; and yet you muſt ſee diligently that your own thoughts be faithful unto you. For there is an inbred falſeneſs in the heart of man, which the eye of true care muſt watch; and which your ſelf will hardly finde, though it be found in your ſelf. By the counſel therefore of others, judge

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of your own counſel; and by your own counſel, judge of the counſel of others. This conjoyning of counſel is the conſummating of it. But above all, go for counſel unto God above; ask it of him by prayer, both for your ſelf, in counſelling of your ſelf; and for others in their counſelling of you. Take it from his word, where he hath vouchſafed his counſel unto you: and be ſure, that whatſoever counſel you take, you reject not that; whatſoever counſel you follow, you go not from that. In all, have recourſe thither, and let that guide the courſe of all your counſel. But do not take counſel onely, give it alſo. And ſee how you give it; for though it may ſeem an eaſie bounty, it is not eaſie to beſtow it well. To your betters be ſparing to give, becauſe they may be better able to give unto you. Let it be the command of their asking, that cauſeth the obedience of your tendring it unto them. To others be more free, and where it is well taken, there give it with the greater freeneſs. But give that which may commend the giver, and may bear up both the eſteem of your wiſdom, and the good of his cauſe to whom it is given. Now that counſel may be thus ſtrengthned, it muſt be well founded. And the foundation of counſel is three-fold, Reaſon, Authority, Example: upon any of them counſel may well ſtand; but in the doubling or trebling of them, ſtandeth the chief force of it. To the founding of counſel muſt be added the good raiſing of it, and that requireth likewiſe three things; a remembring of things paſt, a diſpoſing of things preſent, a providing for things to come. Where counſel is thus given, ſucceſs by Gods bleſſing will fit the roof unto it; under which, both you that give it,

and he that takes it, ſhall with joy praiſe his Holy Name. One counſel there is, whereof I would have you to be moſt free; and that is the counſel of vertue and godlineſs. Give it to to them that have it, give it to them that lack it. Perhaps it may be deſpiſed, but give it to the deſpiſers of it. Good counſel is not the worſe, becauſe it is ſet at nought. It is ever of more worth then himſelf is, by whom it is deſpiſed. It is indeed his own lightneſs that is not able to weigh the worth of it; and nothing ſhews him more to be nothing worth, then to ſet that at nought.

CHAP. 33.

Of debating of things by arguing and diſputing

A Fourth paſſage in humane converſation, is the debating of things by arguing and diſputing. And herein to govern your ſelf aright, firſt do not argue much about things of ſmall moment, which argueth little wiſdom in thoſe that do it. Unworthy are ſuch things of the labour of diſputing, and ſhew the unworthineſs of thoſe that ſpend their labour upon them. And howſoever breath and words may ſeem to be ſmall matters, yet are they of greater uſe then to be ſo vainly imployed. Surely he accounteth more of words, that telleth us that we ſhall give an account of our idle words. And he that giveth our breath unto us, giveth no commendation of ſuch uſing of it. Perhaps ſome may think to ſhew their wit in it, but being wit without diſcretion, diſcretion doth not think it ſo well done by them. Perhaps ſome may pleaſe themſelves in it, but often it proceedeth to the dif-

diſpleaſing of others; and it is no ſmall diſcontent that ariſeth from much diſputing about things of ſmall moment. The diſcuſſing by arguing of important matters may open the better the importance of them; and by opening it, may make it to yield the greater benefit. For diſputing is a preſſing, and as preſſing bringeth forth that which was hidden; ſo diſputing maketh that to appear which was concealed. But let your diſputing then be a reaſoning, and let it be reaſon that you ſpeak; or at leaſt let it be ſeen that you have reaſon to ſpeak it. Or if you have not reaſon to ſpeak, let reaſon command you to hold your peace. When you have ſpoken, give leave to another to ſpeak alſo, and hear what he can ſay, when your ſelf hath ſaid what you can. Let order moderate your diſputation. And when another ſpeaketh, permit him to ſpeak all that he hath to ſpeak; and though you may diſlike what he ſaith, yet ſuffer him to ſay what he liketh. Be not haſty in replying, and hearken firſt well before you do reply. Let not haſte diſturb your own judgement in ſpeaking; and let not want of attention make you to judge amiſs of that which hath been ſpoken. When anſwer is given, give unto it that reſpect which it deſerveth; and if the right be decided by it, let your ſilence acknowledge the right of it. It is too common in the world, that anſwering begets anſwering, replying begets replying; and there is no end of words. All do ſo ſtrive for the truth, that none will yield unto it. Every one would have truth to be conquerour, yet no one is willing to be conquered by it. In the field they cry up truth, but though ſhe cry for peace, none hearkeneth unto it. This deafneſs ariſeth from that pride which is in many, who

who think that they muſt maintain what they have ſaid, although it cannot be maintained. What they have uttered muſt be ſo, and ſo aſhamed are they to erre, that they are not aſhamed to defend errour. But arrogate not to your ſelf the property of God, who alone erreth not. You may erre eaſily, and when you do erre, do not erre far worſe by not forſaking of it. If it be truth that your argument holdeth, you may by arguing hold it forth for another to receive it. But if he will not, be not troubled to hold your peace. For whatſoever the force and power of your arguing may be, it is not in your power to perſwade another by it. The hearer keepeth his aſſent in his own hand; and until himſelf deliver it, no one can take it from him. Do not alſo undertake to maintain truth it ſelf, unleſs you have ſufficient maintenance for it. Let not your want of ability make truth to want the ſucceſs of victory. If you enter the liſts being too weak a combatant, you make truth to ſuffer what you ſuffer in the combate; and great is the wrong that you do truth, though the wrong be done by another to it. Be conſtant in that which you know to be the truth, but be not too confident in diſputing about it. And on the other ſide, when you ſee your errour, although you ſee another unable to confute it, yet take not advantage by it, to advance falſehood. Do not ſeek to ſtrengthen your errour by anothers weakneſs. Do not ſupport your bad cauſe by anothers ill pleading of a good cauſe. Howſoever it be that you have the better, whether in truth or in errour, boaſt not of your ſelf, inſult not over another. If in truth you prevail, let the triumph be truths, and not yours. If in errour, it is ill that you have

have prevailed; and much worſe that you ſhould inſult by it. Some there are who have a contradicting and quarrelling ſpirit, and will be diſputing againſt any thing that is ſaid. Shun ſuch company, but much more ſhun ſuch a ſpirit. Let it be occaſion and not oppoſition that brings you unto it, and be not brought too eaſily neither. Begin ſlowly, proceed ſlowly, and though there may be ſome earneſtneſs in arguing, whereby the intention of the minde being ſtrengthned, it pierceth farther into things; yet take heed that earneſtneſs be not turned into anger. For anger kindled in one, doth quickly ſet another on fire alſo; and when two fires ſtrive together, it muſt needs be much hurt that is done by them. Agree therefore together in friendly carriage, howſoever you may diſagree in matter of argument, and make an end in peace and quietneſs, whether you end, or end not your debate. Others there are who cannot endure at all to be oppoſed, none muſt deny what they affirm; and but to differ from them, is to be a great enemy unto them. Provoked they are inſtantly, if any one diſpute againſt them; and what hath any one to do with what they ſay? Yes, every one hath to do for truth, all are to take truths part; and every one is to take in good part that which is ſpoken for it. And ſurely though ſuch peeviſh tempers deſerve to be croſſed, yet therein being a ſufficient croſs to themſelves, it is better not to meddle with them who are ſo impatient to be meddled with. But eſpecially meddle not with diſputing when obedience is required. Juſt commands are not to be queſtioned, and he that diſputeth them, unjuſtly diſobeyeth. A readineſs of arguing hath there no place, it is a readineſs of ſubjection

ction that is to be ſhewed. And the diſputing that is uſed in this kinde, is beſt determined by a due puniſhment.

CHAP. 34.

Of Compoſing Differences and Diſputes among Men.

THe next paſſage incident to humane converſation, is the compoſing of differences and diſputes among men, the reconciling of enmity and variance that is between them. Now this being moſt needful, moſt uſeful, there is the more need that you ſhould be moſt careful in the uſe of it. A worthy work it is that you go about, and therefore go about it in a worthy manner; a work it is for a wiſe man, and therefore let it be wrought in wiſdom. Sometimes it may do well to offer your care and pains in it, if that you ſee the parties on both ſides to ſtand off with too much diſtance. For then your offer may make them to think of that, which before their diſpleaſed minds ſuffered not to come into their thoughts. Then the not refuſing of your kindneſs may make them the more kindely affected the one to the other. And if your offer be accepted in it, your following paines are like to be the more acceptable alſo. Sometimes it may be better not to offer your ſelf; but if it be offered to you, to undertake it rather. For if you perceive the parties differing, to agree in a liking of quietneſs, that will incline them to a quiet ending of their differences. And then if you be taken to be the compoſer, you have the more cauſe to preſs them unto concord,

concord, ſeeing they have already accorded to make you the means of it. And ſeeing themſelves have brought you into the buſineſs, you may well urge them to bring you out of it, by yielding themſelves to be brought to a peaceable concluſion. Beſides, if you be taken to take up the controverſie, you may be the bolder in preſcribing rules by which you will proceed; that ſo you may the ſooner come to accompliſh your deſire, and their agreement. Or if you finde the one party bendig unto quietneſs, the other to be ſtiffer in ſtanding out againſt it; at firſt deal not at all with the former, that you may the more freely and effectually deal with the latter. For if you come from the former, or be thought to come from him, you will be the farther off from prevailing with the other. But if your coming appear to come from your ſelf meerly, the ſingleneſs of dealing will have a double force in it; and you will win far the more upon him, the leſs he conceiveth the former to partake with you. Now if you can ſoften this tougher party, and make him pliable unto peace alſo, let the riſe of the thing grow from himſelf; which as he may be willing to do, as being the greater honor to him, ſo will the buſineſs thereby be done much the more happily. Or if you cannot obtain this, but that his ſtiffneſs will have the other to bow in deſiring of it, then may you get leave to try the other in it; and leading him after you, you will be the better able to draw the other to meet with him. But whether you offer your ſelf, or elſe be choſen an Umpire, let your life be ſuch, as that it may offer your upright and faithful dealing unto the ſtricteſt cenſure; and that your enemy may not chuſe but acknowledge it. For howbeit this may not pleaſe

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both parties, becauſe he that doth wrong never liketh an upright judge; yet both in that reſpect will be aſhamed to refuſe you. And though perhaps in the end, you may pleaſe neither, yet let your end be by doing right to pleaſe God. That this may be done, there had need to be in you a double authority. Firſt, an authority of underſtanding, that by the ſtrength thereof you may be able to command the buſineſs to ſhew it ſelf rightly unto you; and that by force of reaſon you may be able to convince the oppoſers of the right. In this reſpect I conceive an arbitratour in our Engliſh Speech to be tearmed a Dayes-man, becauſe as the light of the day ſheweth the truth of things unto us, and maketh them to be rightly diſcerned; ſo an arbitratour is ſuppoſed to declare the right of the cauſe, and to make it plain to them to whom it belongeth. So that as God making the day, divided the light from the darkneſs; ſo he being a dayesman divideth right from wrong. Secondly, you muſt have an authority of power, and that both to reprove wrong, and to require obedience unto right. For often in matters of difference there is on both ſides ſomething that is to blamed. Yea, not ſeldom the pleaders on both ſides have need to be reproved. For what is more ordinary then to ſtrive to make little things ſeem to be great matters. So that according to the ability of the pleaders, and the force of their eloquence, even the condition of manifeſt truth is changed; and they that hear them are greatly miſled, not knowing even that to be truth which appeareth incredible, and that to be untrue which ſeemeth like to truth. But when all is done, if there be not power to exact obedience, all is undone again. Wherefore as the

the matter is put into your hands for the conſidering of it; ſo power muſt be put into your hands for the ending of it: and you muſt be able to lay your hand upon both, as ſubject to your ſentence in it. The manner much uſed, is for compromiſing of differences, to chuſe two; each party taking one, and then he that is taken by each, is ſuppoſed to ſtand on his ſide by whom he is taken. But this is an utter miſtaking of the thing. For he that is on either party, muſt ſo ſtand on his ſide, that no wrong be done him; but he muſt not ſo ſtand on his ſide, as to withſtand right. This ſtanding overthroweth much quietneſs. Wherefore if you be made choice of in this kinde, let your chuſer know, that as you will ſerve him carefully, ſo you muſt ſerve God chiefly; and that as he is pleaſed to take you for his friend, ſo you would deſire him to take you for a friend of right. If in this you can do him any good, you will be glad; and he ſhall be ſure you will do him no hurt if you can help it.

CHAP. 35.

Of Borrowing and Lending.

ANother paſſage in humane converſation, is borrowing and lending. And to lend you in this mine inſtruction alſo, I muſt require of you the uſe, and as it were, the intereſt of it in the practice of your life. Be not willing to lend, when you cannot well ſpare; and ſay not that you cannot ſpare a thing, when that you can. Do not ſpare a lye to the Divel, to ſpare your ſelf a lending: but conſider well what it is, not to be able to ſpare well. For if by lending,

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it may be in danger to be loſt, then you cannot well ſpare that which is ill loſt. Or if it may be in danger of hurt, then you cannot well ſpare that which is not well uſed. Or if it be not thankfully acknowledged, then it is not well ſpared, which is not well taken. Among the Macedonians (but of all nations among them onely) there was an action in law againſt him that was unthankful. And *Seneca* writing of it, ſaith, That all do grant it to be a great offence, but that there is no action in law allowed againſt it; in regard that by reaſon of the many circumſtances to be conſidered in it, no one is a fit judge to determine of it: and that therefore it is left to the ſentence of God, and to the puniſhment of his wrath upon it. And ſurely being a thing odious both unto God and man, howſoever man may paſs it by, yet it is laid up with God to be reckoned for. But in the matter of lending, howbeit you may not be willing to do it, in reſpect of the borrower, yet do it in reſpect of his need. And he that from Heaven ſeeth both his carriage and your dealing with him, as he condemneth him, ſo he will not forget you in his mercy to you. And indeed it is not the perſon to whom you lend, but the need that he hath of your lending, that is chiefly to be regarded. Lend therefore to your enemy, if need be an enemy unto him. Perhaps by your lending you may remove his enmity, and then you will gain more by your good work, then that can be which you lend. But to your friend lend freely, for ſeeing you have already given your affection to him, be not backward to lend him what he lacketh. Let there be in you a readineſs to lend unto all, whom their want maketh unready for their occaſions. For conſider that all that you

you poſſeſs, is but lent unto you by God. He that affordeth you the uſe of it, doth not part with his own right in it; when he calleth for his loan, it muſt be by you reſtored again unto him. And therefore do not repine, if God at any time take his own from you; and while he leaves it with you, as you may take comfor from it, ſo do not take pride in it. For why ſhould you be proud of that which is not yours? Did you ſee ſome great Prince entertained in ſome great City, with rich and coſtly hangings, with ſtore of coſtly plate, both of ſilver and gold, and when he went away to leave all this behinde him; you would thereby know that theſe things were not his. Plainly, in the ſame manner you may know that the things of this world which you poſſeſs, are not yours; becauſe when you go hence, you muſt leave them behinde you. Thoſe things which you carry with you, your ſpiritual graces, your godly works are indeed yours: becauſe your bountiful and gracious God hath given them unto you. But the things of this world are onely lent unto you; and therefore learn from God, who lendeth all that you have to you, to lend that which you can well ſpare to thoſe who are not well without it. You have Gods leave for it, nay, you have his commendation in it; do not therefore leave it undone, which may be done ſo ſafely, and being done is ſo praiſe-worthy. In ſhort, there is a fooliſh careleſneſs in lending, there is a froward hardneſs in not lending; let wiſdom ſhun the one, let courteſie hate the other. For you may think, that God hath lent to you that which you can ſpare, and hath made another to want that which you have, that you may lend it to him; and that thereby his need may be ſupplied, your

goodneſs ſhewed. As for borrowing, I heartily wiſh that your condition may not lay it upon you; but that you may be rather a lender then a borrower; which is the bleſſing that God promiſeth the people of *Iſrael* upon their obedience, *Deut.* 28. 12. And yet who is there that may not have occaſion to borrow? The life of man being but a borrowed life, what man in this life may not well borrow? Indeed in the next life, where the joy of every one will be the joy of all; and the happineſs of all, will be the happineſs of every one; where all will be filled, and no one ſhall have the leſs for that which any one hath, there will be neither borrowing nor lending. But in this world, wherein no one is without wants, he may well be thought to want underſtanding, who if he can, will not borrow that which is wanting to him. Wherefore if your affairs do ask it, be not aſhamed to ask to borrow. There is indeed a pride of heart, which maketh ſome aſhamed to be known to want, and therefore aſhamed to borrow for their wants. There is in ſome a vain height of ſpirit, who will not be beholding to another in borrowing his help, though they behold themſelves to have need of it. But ſuch pride and height of ſpirit is borrowed from him, who by ſin brought man to want, and now rejoyceth both in his ſin and want. God himſelf commanded the Iſraelites to borrow of the Egyptians, *Exodus* 11. 2. Neither is it misbeſeeming a true Iſraelite to do it. But do not borrow unleſs your occaſions do require it; do not borrow of another that which you have your ſelf. Thus to ſave your goods, is to loſe your good name; thus to make uſe of another, is to abuſe your ſelf; and well may another deny you that which

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is his, when you deny your ſelf that which is your own. But if you have cauſe to borrow, know that you have much greater cauſe to reſtore willingly, faithfully, thankfully. Be not among them, who when they borrow of any one, account him a great friend; but when they are required to reſtore, reckon him their enemy: and who when they ask to borrow, take it for a great kindneſs; but when they are asked to reſtore, take it as a wrong that is done unto them. Such borrowers may well have the true name of thieves. And becauſe I have mentioned the borrowing of the Iſraelites, let me ſhew the reaſon of their not reſtoring. For that which they borrowed of the Egyptians was given by God unto them; and that he did, not onely as the right owner of all the things in the world, but as a juſt Judge, making the Egyptians to pay the Iſraelites for the hard labour to which they had put them. And therefore when afterwards the Egyptians by Embaſſadours demanded their loan, the Iſraelites demanded their wages for the work of ſix hundred thouſand men; pleading not onely the right of God in giving it, but their own right in it, as being due unto them, as *Joſephus* relateth.

CHAP. 36.

Of comforting the Afflicted.

AND having ſpoken of lending and borrowing the things of the world, there is another lending and borrowing which I ſhall propoſe to be conſidered by you. And that is the lending of comfort to thoſe that are afflicted, the borrowing of it for your

ſelf, when you may be ſo. And this lending being of that which you can very well ſpare, it is alſo very well done to be free in it; you have nothing the leſs by ſparing of this, as you have nothing the more by not ſparing of it. He that receiveth it, receiveth much from you, and much may the good be that is done by you; but though you receive nothing again, yet you can loſe nothing by it. And yet I cannot ſuppoſe that comfort received ſhould be unthankful: it bringeth that good unto the minde, that it cannot chuſe but put a thankful goodneſs into the minde. Or if it ſhould be ſo, this is the comfort of lending comfort, that ſo good a work is a great reward in it ſelf. But of this be ſure, that he ſhall never want the comfort of God, who is not wanting to lend his comfort to the afflicted. The Comforter is the glorious title of the third perſon in the Trinity; and what greater glory among men, then to be a comforter? Make therefore that to be your great glory which is ſo ſmall a matter to you. And yet ſo ſmall a matter as it is, it is no ſmall ability that is required for it. For to comfort, is to give phyſick to the ſoul. Yea, it is not ſeldom ſeen, that this phyſick well given to the ſoul, is a cure both of ſoul and body alſo. For as the grief of the ſoul doth often cauſe the ſickneſs of the body; ſo the ſoul being eaſed, the body is healed likewiſe. The cure therefore being of ſo great worth, there muſt be worth of skill to effect it: there muſt be a ſeeing judgement to diſcern rightly, both what the malady is, and what the remedy is that is fit for it. For ſome going about to ſtrengthen by comfort, do ſhew too plainly their own weakneſs in it; and while they ſeek to diminiſh ſorrow, are often an occaſion of the in-

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creaſing of it. There muſt be ſometimes a corraſive of reproof applied, as when the ſorrow is either without juſt cauſe, or above due meaſure. And for the working of this, it muſt be conſidered that ſorrow is a darkneſs, and therefore the remedy muſt have an enlightning, whereby the troubled minde may ſee what ſorrow did hide from it; ſo that admitting the blame to be deſerved, it may reject the ſorrow wherewith it is oppreſſed. There muſt be at other times nothing uſed but cordial and lenitive medicines; as when the ſorrow ariſeth either from tenderneſs of affection, or weakneſs of underſtanding. For both theſe endure not hardneſs, and being hardly dealt with, the minde is the worſe broken with the ſorrow of it. In other caſes there muſt be a tempering of theſe two together, and according to the temper of the ſorrow, ſo muſt the degrees of each be proportioned in the tempering that is made. A due temper not obſerved, may much diſtemper an afflicted minde, inſtead of quieting of it. The time alſo when either is to be uſed, which firſt, which laſt, which muſt have longer time, which ſhorter, muſt have ſome time of due conſideration. But one time there is, which is no time for adminiſtring comfort unto ſorrow; and that is, when the flood of ſorrow is at the full height. For then ſuch is the force of it, that nothing is of force that is uſed againſt it. Wherefore the cure then of it, is to let it alone, whereby it is made a cure unto it ſelf; for the force of it deſtroying it ſelf, it leſſeneth of it ſelf; ſo that the danger is not great when it ſeemeth to be greateſt. But if being fallen from the height of it, it ſtill continue ſtrong, therein lieth the ſtrength of the danger. Wherefore then comfort muſt be given, and

as then it cometh moſt needfully; ſo is the coming likely to do the moſt good. But what ſhall the comfort be? I remember what one, who being to give comfort, ſaith; To offer unto you worldly comfort, neither liketh me, nor is it lawful for me. Vile, and profitable for nothing is ſuch comfort, and that which is moſt to be feared, it is alſo an hinderance of true and wholeſome comfort. And ſurely though worldly comfort may be a thing not left out, yet it is that which is leaſt to be ſet by. The right and chief comfort is that which cometh from the God of all comfort, 2. *Cor.* 1. 3. He hath comfort for all ſorrow, of what kinde ſoever; and he it is, who in all ſorrow is to be ſought unto. To him it is that the Prophet crieth, *When wilt thou comfort me? Pſalm* 119. 82. Indeed the queſtion ſeemeth to imply ſome delay. But if it be delayed by God, it is that it may be the ſweeter when it cometh. Or elſe it is mans apprehenſion that maketh the delay, becauſe the ſpace of time, which is ſhort to him that ringeth help, is long to him that feeleth it. But let comfort come when it will, it is from God that it is alwayes ſent; and therefore to him muſt he goe, who is the bringer of it; to him muſt he look, who doth look for it. Now that you may be a fit bringer of comfort, be your ſelf of a comfortable and chearful diſpoſition. For though it may be ſome contentment unto ſorrow to ſee a fellow feeling, which therefore muſt be ſeen when comfort is adminiſtred; yet this doth onely open the way, and it is a comfortableneſs in the bringer, that bringeth comfort to the receiver of it. Doubtleſs it is a great deceit of that grand deceiver, to have it to be thought that a godly life is a ſad and penſive eſtate. For it is

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no way Gods meaning, that when we betake our ſelves to his ſervice, we ſhould forſake all chearfulneſs and delight. It was not *Iſaac*, that is, a ſpiritual laughter, as the name ſignifieth, that was made a ſacrifice to God, but the ram that was taken in the buſh; and they are the rammiſh delights of the ſinful world and fleſh that are to be abandoned by us, not a chearfulneſs of minde and heart, which may well ſtand with the true fear of God. For the Spirit of God is chearful, and maketh thoſe chearful who are partakers of him. Be therefore chearful your ſelf, that you may the better chear up others in their ſadneſs and ſorrow. But if ſorrow have found you our, as in this life it meets with us one way or other, neglect not to ſeek after comfort, which is the borrowing of it. Surely it is ill to hide ſuch an enemy, eſpecially ſo near you, as within your breaſt and boſom; that is the place for a friend, not for an enemy. Wherefore as ſoon as you diſcover ſorrow to have gotten within you, and to have faſtened upon you, diſcover it to ſome other, by the help of whoſe comfort it may be thruſt out again. Do not think by your own ſtrength to ſtruggle with it, for it hath already, as it were, taken that captive by ſeizing upon you. It is ſtrange what eaſe the very opening of any ones ſorrow to another doth bring unto him; as if thereby an earneſt were given him of that greater eaſe, which by opening he ſhall receive. Indeed, uſually the greateſt ſorrow is moſt ſilent; but therefore be the more careful to break it open. But then break it open to one, who if need be, may be as careful to ſhut it up in ſecrecy. And therefore chuſe your comforter; and if you can, chuſe him by three properties; the one is faithfulneſs

to conceal; another, wiſdom to underſtand; the laſt, godlineſs to bleſs his comfort unto you. Thus if you borrow, you ſhall pay your ſelf with the increaſe, both of the greater and the better comfort.

CHAP. 37.

Of bearing Reproaches.

THere is another thing in your converſation, wherein by my inſtruction I deſire to converſe with you. And that is, how to carry your ſelf well in the ill carriage of others towards you, by reproaches and injuries. To ſpeak as others do, is a great cauſe that makes many to ſpeak otherwiſe then they ſhould do; to do as is done unto them, is a great reaſon that cauſeth many to do that which ſhou ld not be done by them. For becauſe one revileth, another that is reviled learneth the ſame language preſently, and maketh his reply in the ſame kinde. Even as an eccho anſwereth the ſound that is made, ſo is reproach anſwered by him that is reproached. Yea, it is but the ſame ſound that by an eccho is reported; whereas commonly reproaching is anſwered with augmentation of it, and the requital being paid in the ſame coin, the ſum is uſually greater. That the one began firſt, though it be alledged for an excuſe, doth little help the fault. For he that returneth a reproach, hath ſeen by example the badneſs of it in another; and that ſhould have cauſed a ſhunning, and not a following of it in himſelf. If that it were not evil which the other did, why was he angry at it? If that it were evil, why did he imitate it? Do not uſe therefore your enemy

enemy for your maſter and teacher; let not him be honoured with your emulation, whom you account worthy of your hatred. Do not make your ſelf to be the looking-glaſs of ſo bad a man; do not ſhew his picture in your ſelf. But though he revile you, do you ſpeak lovingly unto him; though he give you unbeſeeming language, do you give him that which beſeems your ſelf And then of two things you ſhall be ſure to obtain one; for either you ſhall make your enemy more milde by the example of your mildneſs, or elſe if you deſpiſe his reproach, you ſhall be avenged the more ſharply of him. For what can be more bitter to an enemy, then that you bear a minde higher then all his reproaches can reach you. Nothing cutteth a reproaching minde more deeply, then when the edge of his reproach is blunted by a meek patience that it cannot cut. It was a reproachful ſpeech that *Heli* uſed to *Hannah*, ſaying, *How long wilt thou be drunken? Put away thy drunkenneſs from thee.* But ſhe took it patiently, anſwered mildly, ſaying, *No, my lord, I am a woman of a ſorrowful ſpirit, I have poured out my ſoul before the Lord, count me not a daughter of Belial*, 1 *Sam.* 1. 14, *&c.* And how did this carriage change her reproach preſently into a bleſſing upon her: ſo that ſhe made him to be her patron and defender, whom ſhe had found her reproachful reprehender; and went away with a plentiful viand of peace, inſtead of that burthen of ſhame which was laid upon her. And ſurely it is ſtrange what advantage of reſpect a meek anſwer doth ſometimes gain even upon a froward and reproachful ſpeech. It conquereth it by not reſiſting of it. But you will ſay that ſome have never done reproaching, have never done

done with doing of wrong, and therefore you will aſk me how long you muſt bear with them? Surely the longer, the better, the greater is the glory of your patience. But you will ſay again, that patience maketh ſome the worſe; and by how much the more mildely they are born with, by ſo much the more grievouſly do they inſult. The ſoftneſs of meekneſs is to them a ſharp thorn, that pricketh them to the greater fury. I anſwer firſt, that among Chriſtians ſuch a thing ſeemeth to be incredible. Secondly, I anſwer that ſuch a man is to be avoided and ſhunned as an untamed beaſt. Be gone therefore from him as far as you can, but ſtill do not go from your patience. Indeed our Saviour Chriſt was aſleep above deck when the tempeſt raged, the winde roared, the waves beat upon the ſhip, *Mark* 4. 38. And though the fury of the dealing of wicked men were never ſo violent againſt him, though the ſlanders of their tongues did daſh upon him, though the winde of their injuries did beat upon him, though the lightning of their malice did flaſh upon him, yet he though hearing and feeling them, was ſtill in the quietneſs of his patience, and was ſtill as one aſleep. But when the great tempeſt aroſe, in which *Jonah* was, *He went down into the ſides of the ſhip*, as far as he could from the noiſe of the wind and waves, *and there he was faſt aſleep*, *Jonah* 1. 5. Wherefore let frail man do the ſame, and when the tempeſt of reproachful carriage is unceſſant againſt him, let him get as far as he can from it, that ſo in his patience he may be ſtill faſt aſleep. For the patience of a man is the muſick of an harp unto God; and as the harp ſoundeth from below, but yet ſweetly; ſo it is from a lowlineſs of ſpirit, that the muſick of patience ſoundeth

ſoundeth, but it aſcendeth with delight into the ears of God. Take heed therefore that the harp of your patience be not broken; and though perhaps a ſtring may be out of tune, yet put it right again, and enjoy the pleaſant muſick of your own patience, how harſh and hard ſoever the noiſe of reproaches may be that beateth upon your ears. To ſtop the reproaches of others, is not a thing that is in your power; let them therefore alone, and make uſe of your patience which is in your powee. For though God be not pleaſed to free us from the troubles that do oppreſs us, yet is he ready and well pleaſed to beſtow patience upon us, if that by prayer we ſeek it heartily, and uſe thoſe means which may work it in us, and make uſe of that grace, wereby his ſpirit doth enable us for the uſing of it. Think not alſo the worſe of your ſelf, becauſe another doth make you ſo vile by his reproaches. For if you take them patiently, your Saviour hath pronounced you already to be bleſſed, *Mat.* 5. 5. And indeed ſo great is the glory of patience, that it maketh him who uſeth it no longer, as it were, a mortal man, but even already a Saint in Heaven; no longer a pilgrim and traveller, but already an inhabitant of bleſſedneſs. For what doth he but lead even a divine life, that taketh and ſuffereth quietly humane injuries and inſolencies. What is he but even an heavenly man, who endureth patiently the reproaches of the earth. It is ſtoried of a religious man, that being exceedingly reproached by the ſcoffs and taunts of wicked men, and by their diſdainful carriage towards him: among other things they ſhamefully urged him to ſhew ſome miracle as a teſtimony

teſtimony of his religious life. To which he replied, you ſee one by me, and God is pleaſed to work a great one by me. For what greater miracle than that I receive ſo patiently the great wrong and injury which your reproaches caſt upon me. And ſurely though the doing of miracles be ceaſed, yet a ſuffering miracle ſtill remaineth in the glorious vertue of a bleſſed patience. Let this then be the miracle of your life.

CHAP. 38.

Of ſpeaking the Truth.

I Had almoſt omitted to mention the ſpeaking of Truth unto you, as being that which the ſhame of lying would even put into you. For though lying be much uſed to keep from ſhame, yet lying it ſelf is a great ſhame, and commonly they that uſe it are brought unto the greater ſhame by it. For lying is a lying refuge, and they that ſeek to ſhelter themſelves under it, do lay themſelves open to the greater confuſion. Indeed, it is a wickedneſs in which the divel hath placed even his whole ſtrength; but great is the weakneſs of it to defend any that ſhall truſt unto it. Notwithſtanding, how great is the practiſe of it in the world? Some there are that affirm that none can ſpeak the truth well, unleſs he lye well: many there are who cannot ſpeak any thing without the mixture of a lie in it: many there are, who almoſt do alwayes lie. But as their lying is alwayes, ſo their ſhame is alwayes with them; for as they are ever lying, ſo are they never believed:

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and men do even ſhun to hear ſuch ſpeak, whoſe ſpeaking is ſuch uſual lying. But yet ſuch is the facility of committing this wickedneſs; ſuch the ſecurity of avoiding danger by it; ſo great the benefit that many times ariſeth from it; that although all ſins abound, yet this aboundeth much more then others: he that is the father of this brood, doth every where hatch it in too great plenty. Now to cut off the force of theſe arguments, the ſaying of the Jews is, That lying hath his feet cut off. For whatſoever the facility of the going of it may be; whatſoever the ſecurity of the ſtanding of it may be; or whatſoever benefit may ſtand upon it, the falling of it is as certain as dangerous, as of him that hath his legs cut off. But that I may lay open ſomewhat the ſhame of it to you: firſt, it is a ſin even againſt nature, and a failing in diſcharge of that debt, which by nature one man oweth unto another. For ſeeing man by nature is a ſociable creature, it is a thing which nature exacteth, that one man ſhould ſpeak the truth unto another, without which ſociety cannot be preſerved. And therefore they who deſtroy the ſociety of men, deſerve juſtly to be caſt out from the ſociety of men. The Apoſtle *Paul* having ſaid, *Putting away lying, ſpeak every man truth with his neighbour:* enforceth it with this reaſon, *For we are members one of another. Epheſ.* 14. 25. The meaning whereof is this. That ſeeing in the body of man one member will not lye to another; the hand will not lye in telling what it toucheth; the tongue will not lye in telling what it taſteth; the eye will not lye in telling what it ſeeth: but every member is a true witneſs to another, and a true witneſs to his

his neighbor. It ſhould be ſo therefore in the politick body of government and ſociety, and in the myſtical body of the Church and Chriſtianity; and ſeeing we are members one with another, we ſhould every one ſpeak the truth with his neighbour. An ancient Chriſtian ſpeaking of thoſe ancient times wherein he lived, ſaith, It is in our power, when we are ſought for, and examined to deny what we are, and what we believe; but we will not live ſpeaking any thing untruly. A ſpeech worthy of a true Chriſtian. And ſurely ſuch ſhould be the care of thoſe that profeſs Chriſtianity, as to loſe their breath, rather then to uſe their breath in ſpeaking untruth. Secondly, the ſhame of it is, that it is a ſin againſt common honeſty, as being a breach of that faithfulneſs, wherein one man truſteth to another. For he that lyeth, would be believed in that which he ſaith; although by lying he intend to deceive the belief which he ſeeketh. There is therefore a three-fold lying. Firſt, in the matter of it, and ſo a man may tell that which is untrue, and think it to be truth. To avoid this, be careful to be ſure of that which you ſpeak, or elſe ſpeak not of it with aſſurance; and if you can, forbear to ſpeak at all of it. Secondly, in the form of it, and ſo he that ſpeaketh that which is truth, and thinketh it to be a lye, is a liar in ſpeaking of it. To avoid this, let truth be in your heart, as well as in the thing that you ſpeak. Thirdly, in the effect of it, and ſo whether it be truth that is ſpoken, or elſe untruth, if there be an intention to deceive him by it that heareth it, this maketh it a lye. To avoid this, let the ſhame of unfaithfulneſs hold you ſtrongly from it. Of theſe, the firſt is the leaſt

leaſt offence; the ſecond is a great wickedneſs; and ſo is the third: but when the matter, form, effect of lying are all joyned together, there is an all of wickedneſs. In the effect of lying there is alſo a difference. For one effect there is, which hurteth no body, and is a benefit to ſome one: another there is, which is a benefit to no one, and hurteth ſome one. A third there is, which more then by the untruth of it, doth neither hurt nor benefit any one. And in theſe there be degrees of badneſs, yet all being bad, all are to be ſhunned. But in the hurt of lying it muſt be conſidered, whether the hurt be in matters of religion, or in civil affairs; and in either it muſt be conſidered, whether the hurt be little or great. A little hurt in religious matters maketh the fault to be great, a great hurt much greater. A little hurt in civil affairs maketh the fault the leſs, but a great hurt augmenteth the greatneſs of it. Let it be truth therefore, and not lying any way, that in all the wayes of your life is followed by you. And that you may follow truth aright, obſerve a mediocrity, both in the things you ſpeak, and in your ſpeaking of them. As for the things, ſpeak not too much, ſpeak not too little. If you ſpeak of your ſelf, it is better to ſpeak too little then too much, if it be to your praiſe; but neither is right. If it be of others that you ſpeak, it is better to ſpeak too much then too little, if it be to their praiſe; but neither is well done. In diſpraiſing either your ſelf or others, the contrary holdeth; but neither holdeth good. As for your ſpeaking, although it be truth that you ſpeak, yet you muſt obſerve the mediocrity of time, and place, and manner. For truth is very comely

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and graceful, if it be clothed with the due circumſtances of it.

CHAP. 39.

Of Feaſting.

I Have alſo ſomething to ſay unto you concerning feaſting, wherein mans life is ſometimes converſant. And that I may ſet before you my ſlender proviſion, do not feaſt your ſelf with dainties and curioſity of food, which are dear bought, both in reſpect of the coſt of the purſe, and of the loſs of ſtrength and health, which are impaired by them. For theſe two, which are the ſupporters of life, are beſt of all ſupported by plain and eaſie food. From whence it is, that the ſervant is ſtronger, and more healthy then the maſter; and that the Tenant hath a firmer tenure of his life, then the Landlord enjoyeth. Do not fare deliciouſly every day, which is a daily ſhortning of the dayes of life. This one thing being the cauſe of many ſickneſſes, if the ancient Delian Philoſopher may be believed: and yet fare not worſe then the allowance which your condition maketh you. If God hath put plenty into your hand, he doth not take out of your hand the power of enjoying it. As he hath meaſured to you, ſo doth he give you leave to meaſure to your ſelf. Be not therefore above it, and to fill your belly, do not empty your eſtate, which is indeed the belly madneſs. Be not beneath it neither in a pinching hardneſs; and be not indebted to your table for that which is due unto the decency of it. Owe not in prodigality

prodigality for the meat of your table; and owe not by ſparing that meat unto your table which is fitting for it. This may be tearmed by ſome a contempt of glory and pleaſure: but it is often an unworthy love of riches, that they may glory in their wealth, and take the greater pleaſure in their encreaſed eſtate. Whereas neither ſhould the mouth beguile men of their means, neither the means beguile the mouth in that which it can ſpare it. The thing then which I would have to be ſavory to you in furniſhing your table, is that you ſhould not ſtudy for delicates; nor make it the work of your head to feed your belly ſumptuouſly. This I take to be the meaning of our Saviour; when he forbiddeth us, ſaying, *Take no thought for your life, what you ſhall eat, or what you ſhall drink*, *Mat.* 6. 25 For I take the force of the place, with an ancient Father, to conſiſt in the word *What*: the manner of voluptuous feeders being to take much thought what they ſhall have for their next meal; what they ſhall get that may be extraordinary; what they ſhall provide that may be moſt delightful. And indeed, how do men caſt their nets over the whole world, even air, ſea, and land, that they may catch ſuch things as may delight their feeding appetite. But how do ſuch adulterate their own palate in the taſte of pleaſure, and leave their maſter *Epicurus* even in the following of him. For as he made pleaſure to be the chiefeſt good; ſo being a Philoſopher, he made the goodneſs of pleaſure to conſiſt in the ſweetneſs of health, which is by them deſtroyed. As for your feaſting of others, be not wanting in it to a neighbourly and friendly ſociety: and let not that be wanting at your feaſt, which may beſeem both your ſelf and your

company. For ſeeing God, as one ſaith well, hath made far more things which we may want eaſily, then thoſe things whereof we ſtand in need; it ſheweth that God would not have us to be niggards in the uſing of them. But whatſoever your entertainment of others may be, entertain in your ſelf a care of pleaſing God; and let that be the ruler of the feaſt. It is often the phraſe of Scripture, ſpeaking of the feaſts of ſacrificing, to expreſs them by eating before the Lord, *Exod.* 18.12. Whereupon one asking, why wilt thou O Lord, that thy people ſhould eat before thee? maketh anſwer, Surely that they may learn ſobriety. Wherefore let it be remembred, that in all your feaſting the eating be before God; and that nothing be done which may offend his ſight. For though he be no gueſt, yet is he preſent at all feaſts; and his preſence muſt have more reſpect from us, then is the reſpect that is given to all elſe that are preſent. When you are called to the feaſt of another, take with you to wait upon you, a wiſe temperance, a grave and modeſt chearfulneſs. Let not the maſter of the feaſt think you to diſlike his entertainment by your dull ſadneſs; nor let the look of your entertainment make you to be intemperate by it. Be not ſo free as to do all that you may; for he that doth all that he may, is eaſily brought to do more then he ſhould: and be not ſo reſerved, as not to ſhew a free acceptance of the free kindneſs afforded unto you. It is obſerved, that there are ſome vices, which hardly can, or rather cannot be ſevered from feaſting; as a lightneſs of pleaſure, a looſeneſs of talking. For when the body is delighted with pleaſing nouriſhment, the heart is laid open unto vain joy; when the belly is full fed, the tongue is unbridled.

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One noteth of the rulers of the Jews, that when they ſent a great multitude with ſwords and ſtaves to apprehend our Saviour, it was done in their feaſting and drinking, as being the Paſſeover night. And ſurely the multitude of ſinners is not ſmall, which by occaſion of eating and drinking are up in arms againſt God. Be careful therefore at ſuch times of your ſelf; and though it be ſaid to be lawful to be drunk with ſobriety, yet beware of the mirth of ſobriety in feaſting. For mirth is a pratling gueſt, and it is truly ſaid, that joy and ſilence can hardly meet together at one and the ſame time, in one and the ſame perſon. But be not among thoſe who are followers of feaſts, either bidden or unbidden wil be ſure to be at them. Theſe eat not to live, but live to eat; and being poſſeſſed by a belly divel, it is his feaſting appetite that is never ſatisfied in them. The Philoſopher writeth of a fiſh, which he calleth the Sea-aſs; and of which he ſaith, That of all other living things, this alone hath the heart of it in the belly of it. Surely ſuch kinde of living things are theſe frequenters of feaſts, and it may be thought that their heart is in their belly; ſeeing nothing is ſo delightful to their heart, as is the feeding of the belly. And as it is ſaid of ſome kind of people, that they have their heads in their breaſts, and joyning to their belly; ſuch kinde of monſters are this ſort of people. For ſo do their heads altogether think of feaſting; ſo do their brains work where to be at it, as if their heads were tied to their bellies. Theſe indeed ſtrive to ſhew themſelves to be good company in a pleaſing diſcourſe and carriage; but it is for the good chears ſake that their company is had: but be not of their company. And to take off the table, whether you feaſt

others, or others feaſt you, let one ſervice be, that the time ſerve for it. To feaſt in time of calamity, is to put the bitterneſs of Gods diſpleaſure into the diſhes; which though it may not be taſted for the preſent, may be felt afterwards, when Gods time cometh. Of one thing more, let me remember you; when you feed upon plenty, to remember the want of the poor: and let your fulneſs even fill your heart with a tender compaſſion of their ſcarcity. In your abundance ſee their penury, and let them ſee your relief to be ready for them.

CHAP. 40.

Of Thankfulneſs.

ONe thing more let me not forget, and that is, to put you in mind of thankfulneſs in your converſation with others; that all may finde it in you, from whom you have found any thing, to which it may be due. To God you owe the thankfulneſs of honour and praiſe; to your parents you owe the thankfulneſs of duty and reverence; to publique governours of tribute and obſervance; to private well-willers of honeſty and goodneſs. And this it is, whereof now I would have you to be mindful. Wherefore firſt take heed of ſuch perſwaſions, as may diminiſh the due of thankfulneſs in you. Perhaps a good office may be done for you, and he that hath done it, might not intend it to you: but what then? ſhall this make you unthankful. The good of what is done, is well known to you; the goodneſs of his intention that did it, may not be ſo well known; let him therefore know your thank-

thankfulneſs for it. Or if you be ſure that he did not intend it, yet ſeeing you are as ſure that it is done by him, be ſure alſo that you be thankful to him. Perhaps you know that it was evil which was intended to you; although it were good which you received by it: be it ſo. Notwithſtanding be you thankful for it; becauſe a good minde looketh more upon the good that is done, then upon the evil that is intended. It is a good intention joyned to a good office, that maketh up the full goodneſs of it: but whatſoever may be wanting in that, let not a due thankfulneſs be wanting in you. Perhaps he that hath done a good turn for you, may therein have done the ſame for himſelf alſo; and what will you do then? Be unthankful therefore? Surely you ought to rejoyce the more, that he hath gotten good, who hath been good to you, and not to be any thing the leſs thankful for it. Or elſe, perhaps he that hath done you good, may have done himſelf no hurt by it; and what if not? Shall not you be thankful then? Doubtleſs that is a very bad minde, which is not thankful for the good that is done him, unleſs it be done to the evil of the doer of it. But it is a ſmall kindneſs that is done. Surely it cannot be ſo ſmall, but that thankfulneſs is due unto it. Or elſe the kindneſs is ſo great, that you cannot be thankful for it as is due. Acknowledge then the greatneſs of the kindneſs; and acknowledge the ſmalneſs of your own ability: let your deſire of thankfulneſs be ſeen, although your deſire cannot be ſeen in your thankfulneſs: although you be unable, yet be not unthankful. And yet be not too thankful neither, and that in two reſpects. Firſt, be not thankful to him, who hath been helpful to you in any ſinful and

evil thing. It was help ill afforded, and it is thanks ill returned. Let both of you return to amendment, and give God thanks for his mercy and grace in it. Secondly, be not too haſty in ſhewing your thankfulneſs, by making a requital. For he that haſteth to requite, hath not the minde of a thankful perſon, but of a debter. And this doth argue rather an unthankfulneſs, then a thankfulneſs in the doing of it. For he that maketh haſte to repay, doth unwillingly owe; and he that oweth unwillingly, hath in ſome ſort a will of unthankfulneſs in him. It is not amiſs therefore, if thankfulneſs do tarry for a fit opportunity; for that never tarrieth too long, which opportunity bringeth, if careleſneſs in omitting opportunity do not make that too ſlow in coming. But this is not the thing wherein moſt do offend. They who tarry too long are many more then they who are too haſty in their thankfulneſs: and ſo long do ſome delay it, that like bad debters they never come to pay it. But to keep you from this ſhame, acknowledge preſently the good that is done you, the favour that is ſhewed you. This firſt payment of thankfulneſs is forthwith to be made. Do not therefore diſſemble the kindneſs that is beſtowed upon you, as if you did not ſee it, as not taking notice of it. Such diſſembling layeth open an ungrateful minde; and ſuch not taking notice, maketh unthankfulneſs to be taken notice of. To have hands to receive a courteſie, and not to have eyes to ſee it, doubleth the ſhame both of the not ſeeing, and the receiving of it. But if you do acknowledge it preſently, when it is done, do not forget it afterward. The memories of many are herein very ſhort; yea, although (as one would think) that their great acknowledge-

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ment for the preſent, ſhould have made a ſtrong impreſſion of it for ever afterwards. But great is the ſhame of this. For it is plain, that he little thought of being thankful, who hath forgotten the benefit that was done him. And though it be a foul unthankfulneſs, not to return the like kindneſs as hath been ſhewed, when time, and place, and occaſion deſerve for it; yet it is a much fouler ſhame, not to remember the kindneſs. For he that doth not return it at one time, yet may do it at another; but he that doth not remember it, hath no time to do it. But what then is to be ſaid of thoſe, who inſtead of a thankful liking of that which is done for them, do diſlike it rather; and who are more ready to diſpraiſe it, then to give thanks for it. What is to be thought of thoſe, who think the good turn that is done them, to be an ill turn to them, and are ſo far from being thankful, that they are diſpleaſed, and even angry at it? What is to be judged of them, who requite good with evil, love with hatred; and who are made the worſe in bad dealing, the better they have been dealt with in good will towards them? Surely I cannot ſay, nor think, nor judge of them ſo bad as they deſerve, ſo bad as they are. The injuſtice of this is ſuch, that all the world cannot chuſe but condemn it: the diſhoneſty of this is ſuch, that the leaſt ſpark of honeſty would flame in indignation againſt it. There is nothing that doth more deſerve enmity, then ſuch unfriendly carriage. I would not therefore think, that any ſuch carriage could be found in you; which makes me think it needleſs that I ſhould diſſwade you from it. Of it ſelf I hope it cauſeth an abhorring in your heart of it, and that it is, which I would have to be cauſed in you. Be

not then unthankful to others, and if others be unthankful to you, at firſt ſee it not: or if you do ſee it, remember it not. He that receiveth a courteſie, muſt ſee it fully, and remember it faithfully; but he that doth it, muſt, as it were, not ſee it, and muſt forget it quickly. Let therefore your not ſeeing, your not remembring of what you have done, make you not to ſee, not to remember the unthankfulneſs of him, to whom you have done it. And therefore though he be unthankful for what hath been done, yet do again for him. Perhaps your ſecond good turn may turn him unto thankfulneſs, and if you effect that, you have done him the beſt good turn of all. If you do not effect it, as he ſheweth the more badneſs, ſo you the more goodneſs: and doubt not, but that there is a moſt good God who will requite it.

CHAP. 41

Of Kindred.

LAſtly, in your converſing with others, your converſing with your kindred may not amiſs be conſidered. And ſurely they who are joyned together in nearneſs of nature, ſhould alſo be joyned in a more frequent converſing together. There may be a diſtance of dwelling, but even then there ſhould not be a diſtance of affection: and if that dwell in the heart, it will ſome way or other, either finde or make a way of meeting and converſing together. Shall nature in beaſts make the ſame kinde to flock together; and ſhall not nature in man make the ſame kindred to converſe together. Surely the addition of Reaſon in man,

man, ſhould not make a diminution of nature; and the underſtanding of what is to be done, ſhould not make it the leſs to be done by man. It were not to be thought, if that it were not ſeen, that they who are ſo cloſely tied, and firmly bound together, as kindred are, ſhould be ſo far aſunder in converſation as oftentimes they are: yea, ſometimes two rocks are ſooner brought to meet, then they are who do meet in the ſame blood. *Abraham* would not ſtrive with *Lot*, and diſſwaded *Lot* from ſtriving with himſelf, *becauſe they were brethren*, *Gen.* 13. 8. The original is, *men brethren*: as if the force of his plea were, our common nature of men ſhould keep us from contention; but our particular communion of nature in kindred ſhould make us to abhor it. And plainly this pleading of *Abraham* for peace, is a pleading againſt thoſe, who being brethren in kindred, yet are of no kindred to a brotherly ſociety: yea, being brethren are not men in humane converſation. Our Saviour ſhewing the fury of the Divel againſt Chriſtians, ſaith, *That brother ſhall deliver up brother to death, and the father the child*, *Mat.* 10. 21. Whereupon an ancient writer noteth, That there is no faithfulneſs in the ſervants of the Divel; for he neither begetting nor being begotten, obſerveth not the laws of propinquity of blood. And indeed what is it, but to have too much propinquity to him, when the laws of nature do not hold them together in a loving converſation, whom nature hath faſtened together in the bonds of conſanguinity. There is in kindred, as it were, a newly parting from unity; and therefore ſome quality of that ſtill remaining in them, ſhould at leaſt unite them in a ſociable fellowſhip. Be not therefore deficient in this, yea, although

although there may be in others a deficiency towards you: ſhew them what they ſhould do, by that which they ſee you to do. Suffer not your ſelf to be made a ſtranger, where nature hath made you no ſtranger: and though you may be ſtrangely entertained, entertain in your ſelf the diſpoſition and carriage of a kinſman. Now as converſing with kindred is more eſpecially to be uſed; ſo the uſe of it is more eſpecially to do them good in converſing with them. The glorious Son of God, who was eternally begotten of his Father, and in the fulneſs of time born a man of his mother, he even from the kindred of humane nature is gracious and loving unto us. An ancient writer ſaith, That in a kinde of natural manner he inclineth unto that which is of kindred to him, and of the ſame ſubſtance with him; and that is loved by him, even in that reſpect the more earneſtly. Another ſaith, We having gotten bodies, which are of kindred with the Lord, from his fulneſs do receive increaſe. This therefore muſt kindred learn, even from Chriſt to be helpful, and loving to their kindred. But how many are there, of whom Jobs complaint is true, *My kinſfolks failed me*, *Job* 19. 14. When men are in proſperity, they finde their kindred to acknowledge them, even in the ſeventh degree, as one ſaith: but if adverſity fall upon them, their kindred fall away from them, which is a ſhame to nature and religion. It is a ſpeech uſed, to ſay of ſome, that they have very good kindred; but that which makes kindred to be good, is to do good unto their kindred; that which makes them to be very good, is to be very ready in the doing of it. But if there muſt be this doing of them good, then there muſt be no doing of them wrong. This muſt be with

with as great care ſhunned, as the other muſt be performed with readineſs. In a ſmall wrong the fault is here great, and ſhould the wrong be great, the blame would exceed. In this kinde, it is nature it ſelf that cryes out of injury, and her cry is very loud in the ears of the God of nature. This is the cry of blood, though not of blood ſhed, yet of blood wronged; and may well cover the face with the blood of ſhame, where it is committed. A good done by one, from whom it was not expected, doth binde the receiver in the greater thankfulneſs: and evil done by one from whom it was not expected, doth binde the doer in the greater guiltineſs. Be not guilty therefore of this great crime, and yet forgive it; if any be guilty towards you, even for his ſake, who made himſelf of our kindred, that he might take the guilt of our ſins upon himſelf. Yea, ſo forgive it, as to do good where wrong is done you: but eſpecially do not ſo requite it, as to do wrong, becauſe you have been wronged. There is that goodneſs in doing good to kindred, that it is able to excuſe even ſome ſmall fault that may be found with it: and therefore when *Jacob* coming to the Well of *Haran*, was told, *We cannot water the ſheep till the flocks be gathered together*; notwithſtanding when he *ſaw Rachel the daughter of Laban his mothers brother, and the ſheep of Laban his mothers brother, he rolled the ſtone from the Wells mouth, and watered the ſheep*, *Gen.* 29. 10. Whereupon one ſaith, The duty of blood guilded his boldneſs, and made it to be rich and comely in him. But there is that badneſs in doing bad offices to kindred, as that the ſtain of evil is even cankred by it, and makes it ſink deep,

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as in the grief of him to whom it is offered, ſo in the ſhame of him, who is the offerer. Be willing therefore to preſerve the love of kindred by converſing in love with them; in converſing, be ready to do good offices unto them, and by all means be careful not to do them hurt: but take heed alſo that you take not hurt from them. In the converſation and company of ill-diſpoſed kindred, the danger is not ſmall of getting ill by them. The liking of themſelves, as being kindred, doth not ſeldom cauſe a likeneſs of their ill courſes, and by a catching infection, the ſame evil is eaſily bred in others, with which themſelves are tainted. For as in ſickneſſes of the body, one of the ſame kindred and blood is more apt to take them from him that is ſick, then a ſtranger; ſo it is likewiſe in the diſeaſes of the ſoul, and they who are of a kindred do ſooner learn ſinfulneſs the one from another, then ſtranger do. Be wary therefore of your ſelf in ſuch a caſe, and when you come into ſuch company, have with you the preſervative of Gods grace. And though you ſhun not their company becauſe they are your kindred, and becauſe being your kindred, you may be the bolder in reproving, and the better work their amendment; yet if you cannot effect it, you ſhall do well to be the leſs converſant with them.

CHAP. 42.

Of Converſing with your ſelf in general.

AND now from your kindred, my next ſtep is unto your ſelf: and from your converſing with others I come to your converſing with your ſelf. I have

have firſt brought you up to a converſing with God, and led you through the ſeveral chambers of his Divine preſence: I have next brought you down to your converſing with men upon earth, and therein I have already carried you through the outer rooms of converſing with other men, it remaineth that I bring you into the inner rooms of converſing with your ſelf. And here, as before, let me ſtay your entrance a little while, until I have fitted the key for opening of the doors, by looking in general upon this converſation. And ſurely it is that, which though little regarded, yet is very needful: for it is by well converſing with our ſelves, that we do holily converſe with God, and righteouſly converſe with other men. Now a converſing with our ſelves, is the government of our ſelves; and as in governing there is a converſing between the ruler, and thoſe that are ruled, ſuch is the converſing of a man with himſelf And doubtleſs he is the beſt ſubject of God, he beſt ruleth men, and yieldeth obedience to man, who by converſing with himſelf doth beſt rule himſelf. To this government therefore of your ſelf, there is firſt required a knowledge of your ſelf: for that is never rightly governed, that is not rightly underſtood. And knowledge being either general or particular; in general you muſt know your ſelf in your humane nature: how it ſtands with you in your fallen eſtate: from whence doth ariſe the raiſing of you up: what ſtrength you have to ſupport your weakneſs: what your weakneſs is that it may be ſtrengthned: what you have loſt which you might have kept: what you may finde again, if that you ſeek it carefully: where you now are: whither you are to go: who is your trueſt friend:

friend: who your greateſt enemy: to whom of right you do belong: by whom poſſeſſed unto his wrong: why you were made at the firſt: why you continued not as you were made: when time of help is given you: when it will be denied you: the ſhortneſs, the uncertainty, the troubles of this life: the means of a better life: the hope of eternal life. Theſe and many other ſuch like things are contained in the general knowledge of your ſelf, which cannot be contained by me in theſe ſhort Inſtructions. You muſt enlarge the government of your ſelf, by enlarging your knowledge in them; you muſt converſe with your ſelf, by being converſant in theſe. Theſe will afford you much matter of converſation, theſe will deliver you divers rules for your government. The particular knowledge of your ſelf is that which none can know ſo well as your ſelf; and the more particular you are in it, the more perfect will your knowlege be. You muſt therefore ſearch into the particular graces, with which the dew of Heaven hath endued you; you muſt ſee which are the bigger drops, which the leſſer, which the clearer, which the darker. The ſeveral infirmities to which you are ſubject, muſt be the ſubject of your careful enquiry; and if you lie under ſome more eſpecially, upon theſe muſt the eye of your knowledge lie moſt diligently. Your knowledge muſt take notice both of your knowledge and your ignorance, and bring both of them to a particular account. The Faculties of your Soul muſt be viewed by you, the ability that is in them, the exerciſe of them, the improvement of them by exerciſe muſt not be neglected in your particular ſurvey. The temper and diſpoſition of your body muſt be marked,

ed, and like a good phyſician, for your own welfare, you muſt be well skilled in it. That peculiar inclination which ſwayeth moſt in you, muſt be noted by you, and after that muſt you look moſt narrowly. That fondling of your heart, to which you are moſt affected, muſt be found out, and well watched by you. That great Evil which doth moſt oppreſs you, that great Good which would chiefly benefit you, muſt be that with which you do moſt moſt frequently converſe, as well for the removing of the one, as for the procuring of the other. This knowledge of your ſelf will cauſe a knowledge of government over your ſelf. But beſides the knowledge of government, their appertaineth to government a power of command. Knowledge may give lawes, but it is the execution of them that giveth life to lawes: and that which giveth execution to them, are the two hands of Command and Care; Command requireth the performance of them, Care ſeeth that they be performed. And both theſe hands muſt be joyned in the government of your ſelf. Firſt, you muſt converſe with your ſelf by command, which, as you may juſtly challenge over your ſelf, ſo one would think that you ſhould be willing to yield it to your ſelf. But you will not finde it ſo; for ſince that we rebelled againſt God, there is a rebellion in our ſelves againſt our ſelves: we having made our ſelves ſtubborn unto God, we are become by Gods juſt judgement even ſtubborn to our ſelves: his commandments being neglected by us, our own commands are not regarded by our ſelves. We need not marvel that others do not obey us, when we our ſelves do not obey our ſelves. This was the complaint of that Maſter-ſervant

vant of God, the Apoſtle *Paul*, *Rom.* 7. 19. *The good which he would, that he did not; the evil which he would not, that he did.* And howbeit this command be not abſolute in any, while we are ſubject to corruption, which maketh the government of our ſelves to be imperfect alſo; yet in ſome it is more, in others leſs, according as they ſtrive more, or labour leſs for the getting and obtaining of it. Put on therefore a ſtout reſolution, and do what you can to be the commander of your ſelf. You were better not to be your ſelf, then to be a ſlave to your ſelf. And that you may the better win this power, be content to loſe the power of your liberty in ſome things which you might enjoy. For where liberty hath free power, command is deſpiſed in the power of it. Be often alſo in commanding and trying your authority; and if ſometimes it be obeyed, it will be the more ſtrengthned at another time. But above all, ſtand cloſe in your obedience to God; and that will be the beſt way to get command over your ſelf. The laſt thing in converſing with your ſelf, is a care of your ſelf. To know your ſelf rightly, you muſt be careful of your knowldege; to command your ſelf well, you muſt be careful in commanding. But farther, your care muſt be provident in looking to your enemies, who are then moſt deſtructive, when that is moſt remiſs. It muſt be alſo circumſpect in ſhunning of dangers, which lying round about you, without care muſt needs enſnare you. It muſt be laſtly attentive to your profit and benefit, and if the leaſt be not loſt, the greater will be the ſooner gotten. Be careful therefore, and ſeeing the care is for your ſelf, I ſhall not need to uſe more arguments for it; ſeeing it is my care to make you careful, I hope it

ſhall

ſhall be your care not to be careleſs in your own behalf.

CHAP. 43.

Of the Thoughts.

THe firſt inner room of your ſelf, which I ſhall open to you, are your thoughts. And that you may receive my thoughts concerning your care of them, you muſt unlearn a common leſſon of the world, which ſaith, That thoughts are free. For how free ſoever they may be from another mans apprehenſion, they are not free from their ſubjection to God. And therefore you muſt acknowledge God to be Lord as well of your thoughts, as of your words and deeds; and it muſt be your care that your thoughts be right before him. For if your thoughts be corrupted, your affections will ſoon be polluted, and then your words and actions are eaſily perverted. It is by the too much freedom of their thoughts, that many become ſlaves unto their ſins. For the thoughts of man are the foundation of all his wayes. We will nothing, we deſire nothing, we ſpeak nothing, we do nothing, but we do firſt think it. Let therefore the foundation be good, and the ſtructure raiſed upon it will be much the better; but if the foundation be naught, it muſt needs be naughty building that ſtandeth upon it. Wherefore there is as much care to be had of your thoughts, as there is of the foundation of an houſe. If the foundation be bad, the houſe quickly falls; and if your thoughts be bad, you will as quickly fall into ſin. To make them good therefore, have a good care over

them, and thereby reſtrain the careleſs freedom of them. Indeed there are no ſuch great travellers as the thoughts of man are. Their travel is extended over the whole earth, it aſcendeth alſo thorow the ſeveral heavens unto the higheſt of them; and it deſcendeth into the depth of hell it ſelf. While man ſitteth ſtill, he may walk in his thoughts through the vaſt ſpaces of the whole world. Yea, within the little compaſs of his heart, ſuch is the enlargement of his thoughts, that he may take a view of thoſe things which have been, are, and are to come. And ſurely if he be a diligent and wiſe traveller, much is the good that he may learn and get. But in this travelling, you muſt take heed of wandring vagaries, wherein the thoughts are eaſily loſt, and too ſoon meet with hurt and miſchief. But ſeeing your thoughts are ſo fit for travel, let them not ſit ſtill. For idleneſs in the thoughts, is a great cauſe of the badneſs of them, and then is wickedneſs not idle in ſeizing upon them. It is better to be buſied about ſmall things, then not to be buſied at all. For ſuch is the ſtirring nature of the thoughts, that they are readily ſtirred up to ſin in mans corrupted nature, unleſs that by imployment otherwiſe, they be diverted from it. Be going therefore in your thoughts; and as travellers ſpend moſt of their time in the beſt countreys, ſo let moſt of your thoughts be ſpent upon the beſt things. And ſurely you had need to have the room of your thoughts filled up with good things; for great is the intruſion of bad things upon the thoughts of man. They are alwayes preſſing, and preſſing with urgency to be admitted; ſo that barring of the door by reſolution againſt them, will not be able to keep them out, unleſs the filling preſence of other things, eſpecially

eſpecially of good things, do make their entrance, as it were, impoſſible unto them. In our ſelves there is a root of bitterneſs, which is ever putting out the buds of evil thoughts; and there is a malicious enemy, who is alwayes thruſting and putting in evil thoughts into us. And as for the root that cannot be digged up, ſo long as the root of this life liveth in us: as for the enemy he cannot be removed, until that we our ſelves be removed out of this world All that you can do, is to be watchful, and by watchfulneſs to put them by, when either they put out, or are put in upon you. And when you ſhall do all that you can, yet will theſe thoughts be in you. For as it is a chief ſubtilty of our moſt deadly enemy to vex and weary ſimple and ignorant mindes with bad thoughts: and as it is his glory to triumph in wicked mindes by the victory of ſin which he gaineth, even as ſoon as he entereth by evil thoughts into them; ſo his unceſſant labour maketh way alſo, at leaſt for evil thoughts, into the very beſt mindes that are. But yet in this likeneſs of evil thoughts, the difference is great between the godly & the wicked. For in the godly they are like a light ſhadow, that flieth over the minde, and in ſhewing themſelves onely paſs away again. Or elſe if they ſtay, the mind doth reſiſt them, and with horror ſtriveth againſt them; in which as the minde is made ſad by the coming of them, ſo it rejoyceth in driving them away. But evil thoughts being in the wicked, are there, as it were, in their proper place, in which they are preſerved and cheriſhed; and they rejoyce to bring forth into deeds the evil which their thoughts have conceived. Think therefore upon this, and ſeeing evil thoughts will come into you, be ſure to ſend them

gone as faſt as you can be ſure to abhor them as long as they ſtay. And then the evil is ſmall that evil thoughts can do you. For though they be evil in themſelves, and as they come from Satan, temptations unto evil, as they ariſe from your ſelf the evil ebullitions of corrupted nature: yet being not approved by you, but hated and reſiſted, they are not actual ſins in you. As for good thoughts you muſt know, that of your ſelf you are not able to think ſo much as one good thought; it is God who doth give them unto you. And indeed when you have them in you, you muſt not take them ſo much to be your thoughts, as rather the words of God ſpeaking to you by them. Hearken therefore unto this heavenly voice, and keep the ſound of it a long time within you. Give good entertainment unto good thoughts, and that will cauſe God to give unto your good thoughts good deſires, to your good deſires good reſolutions, to your good reſolutions good actions, that the work of goodneſs may be perfected in you. And though a thought be accounted a ſmall matter, do not you think ſo of it; think not ſo of an evil thought, think not ſo of a good thought. And that you may not take thought for any thing, for which you ſhould not, take it not too near you, take not too much of it. Set not your thought too near your heart, ſet not your ſelf too much unto thoughtfulneſs. But let Gods fear and true wiſdom guide your thoughts, and guide you in your thoughts.

CHAP.

CHAP. 44.

Of the Will.

IT is by the thoughts of the underſtanding that the will is ordered; and having propoſed ſome directions for your thoughts, let me offer ſome direction for your will alſo. Now ſo exceeding crooked is that made in our depraved nature, that the beſt help of direction, the beſt care in uſing of help is not able to help the crookedneſs of it. The firſt and chief direction is, that you be careful to apply your will to the rule of Gods will: for that being moſt ſtreight, will both ſhew unto you wherein you are unlike it, and how you may be framed by it. The will of God is the firſt rule of goodneſs, and even thoſe things which God himſelf willeth, are therefore good, becauſe he willeth them; it is not by goodneſs that his will is meaſured, but it is by his will that goodneſs is meaſured. Which is not ſo to be taken, as if the working of Gods will in doing this or that, had no reaſon for the working of it beſides his will. For howbeit many times no reaſon be known unto us; yet to ſay that there is no reaſon of it, ſeemeth moſt unreaſonable, ſeeing God worketh all things, not onely according to his own will, but according to the counſel of his own will, as the Apoſtle ſpeaketh, *Epheſ.* 1. 11. And whatſoever is done with counſel or wiſe reſolution, hath of neceſſity ſome reaſon, although that reaſon be to us in ſome things ſo ſecret, that we are forced to ſtand amazed at the unſearchableneſs of Gods wayes. But this is certain that Gods will is not made good by

any thing, but of it ſelf is goodneſs it ſelf; and it is by being agreeable to his will, that all things are made good. Let your will therefore look to Gods will, and that you may ſee it, look to his word, wherein he hath revealed his will unto you. But herein be not negligent; for the ſearch of knowledge being a painful thing, by reaſon of the inſtruments weakened from the fall of man, wherewith the underſtanding of the ſoul doth work, it preferreth too often reſt in ignorance before a wearisome labour to know. From whence it is, that the will of God not being rightly underſtood, the will of man is not rightly ordered. The will being nothing elſe, but the bending of the ſoul to the having or doing of that which the underſtanding ſaith to be good. Be painful therefore in ſeeking the knowledge of goodneſs, that a bad will in you do not deſerve the pains of a more grievous puniſhment. Beware alſo of the pleaſures of ſin, which by a ſenſual goodneſs working ſtrongly upon the ſenſe, do by the ſenſe corrupt the underſtanding much, and by the underſtanding lead the will after them. There is in theſe a great apparency of goodneſs to the ſenſe; and this apparency of ſenſual goodneſs, hiding the evil that is in them from the underſtanding; it is their goodneſs that is ſhewed to the will, and by that the will is carried unto them. For whatſoever good or evil there may be in any thing, if that it do not appear, the will is not affected with it: and as it is to good onely that the will inclineth; ſo it is the apparency of it onely, by which it is inclined. From whence it is, that though the good be onely in apparance and not in truth, yet doth the will embrace the apparance for the truth. You are therefore to be

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as ſure as you can, that a falſe light do not poſſeſs your underſtanding, and that thereby Satan do not put his bad wares upon your cheated will. And that your dim coal may the better take light from the word of God, you muſt blow away the aſhes of ſenſual ſinful pleaſure, and blow upon it with the ſtronger force of a painful diligence. But ſeeing the will hangeth ſo in mans ſoul, as that it may be turned either to good or evil, let not your will be hard, and ſtiff, and ſtubborn in turning unto goodneſs. Such a ſtiff hardneſs ſheweth the temper of iron to be too much in it. The beſt of mettals is gold, and of gold the chiefeſt is that which is ſooneſt bowed. Let therefore the motives of goodneſs applied to your will finde it to be moveable; and let there be a moving after goodneſs, when you are moved to it. If ſtrength of perſwaſion be uſed to you, let it work ſtrongly with you; if weaker means be uſed, put ſtrength into them by your own readineſs. Suffer not your will to be haled and pulled by terrour and dread, which often bring not the will unto goodneſs, when that they bring it to that which is good. They are indeed good tamers of a bad ſtubborn will; but the heart being plowed by theſe, and harrowed by them, it is in the ſoftneſs of the will that the ſeeds of goodneſs are beſt ſowen. Get therefore a ſoft will, and that it may be ſoft, get the oyl of grace by prayer unto God, and other good means ordained by God. But take heed that euſtom in any evil do not take hold of your will; for that maketh ſuch an impreſſion upon the will, as that the will is made too ſtiff and hard by it. And yet though in the will an eaſineſs to goodneſs be moſt praiſe worthy, it is not an eaſie will that is altogether to be praiſed, For an eaſie

will is uſually ſimple, and the cunning of evil is often too hard a match for it. There muſt be therefore in your will a ſtaidneſs, though not a ſtiffneſs. And as this ſtaidneſs muſt ſtop in your will the flowing nature of eaſineſs, ſo muſt it hold back the haſtineſs of it. The haſtineſs of the will doth ſeldom take diſcretion along with it: and as it makes the will apt to fall, ſo doth it make the fall to be the more pernicious. Let leaſure therefore hold the reins of your will, and if that go ſoftly, your ſelf will go much the more ſafely. When you have gone alſo in your will to any thing, if you have miſſed your way, refuſe not to go back. For though it may be ſome ſhame to have erred, it is a far greater ſhame to perſiſt in errour. Herein again let your will be flexible, and it will ſhew it to be well managed if it turn about readily. It remaineth that your will being well ordered for your ſelf, it be well ordered towards others alſo. And here I would have you to bear a good will towards all. For though you may not have the good will of all towards your ſelf, yet let a good will in your ſelf deſerve it: and though ſome may bear ill will towards you, yet let your good will condemn them for it. And whatſoever ſucceſs this may finde among men, you ſhall be ſure to finde the comfort of Gods good will upon you.

CHAP. 45.

Of the ſenſitive Appetite.

HAving ſhewed you a little concerning the ſuperiour deſire of the ſoul, which is called Will; I come now to the inferiour deſire of the ſoul, which is called

called appetite. For though the name be appropriated to one partticular ſtream, that is, the deſire of food, as being therein moſt neceſſary, and moſt largely extended; yet doth it belong unto the fountain, from whence it is communicated to all the other ſtreams. Now as for the difference between theſe two deſires: the object of the ſuperiour deſire, is that good which reaſon doth lead us to ſeek; the object of the inferiour deſire, is whatſoever ſenſible good may be wiſhed for. Again, it is not altogether in our power, whether we will be ſtirred by the affections of the inferiour deſire or no: whereas the actions which iſſue from the diſpoſition of the will, are in the power thereof to be performed or ſtaid. In few, appetite is the wills ſolicitour, and the will is the appetites controller, (as one ſaith well) And that which we covet according to the one, is by the other often rejected. But though the command do of right belong to the will; yet it falleth out too often, that by the appetite the will is overſwaied. The appetite, which is before in ſtirring, geteth too much before even in ruling alſo. This cometh to paſs two wayes. Firſt, by reaſon of the force of the deſire, wherewith it is carried ſo ſtrongly, that it even taketh away the force of the will for the ordering of it. For though the will be an high commander, yet this inferiour officer doth many times little regard it; and when it is moved by ſome forcible object, it ſelf becometh a rebellious ſubject. Secondly, by reaſon of the careleſs negligence of the will, which being unwilling to be troubled, doth not trouble the appetite in the courſe of it, but rather is contented to follow it, then to oppoſe the contentment of it. Wherefore that you may keep this deſire in the better order, you

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muſt keep down the force and ſtrength of it. Suffer it not as much as you can to be ſtrongly carried unto any thing; hold back with ſtrength the great ſtrength of it Or if at any time the beginning of it do ruſh upon you violently, ſet againſt it preſently, and in the beginning break it; which if it proceed, will ſo gather ſtrength, that it will break the command of your authority over it. And if it be needful upon any occaſion that force be uſed in it, let it be that force, which you from reaſon do put into it, not the force of eagerneſs which it ſelf hath. The force of this deſire in it ſelf, doth commonly ſhew the weakneſs of him that giveth way unto it. Again, to make this deſire to lie under your command, ſtand upon your watch, and look to it diligently. Where the ſouldiers are tumultuous, the Captain had need to be the more ſetled in his care; and this being a turbulent deſire, there muſt be a watchful quietneſs, whereby to take notice of the leaſt ſtirring of it, and not to permit it to ſtir without the watch of order upon it. The trouble of this watching will prevent the far greater trouble, which otherwiſe the unrulineſs of this deſire will breed. And that you may ſee the better what to do herein, I will ſhew you what it is, that is done in the working of this deſire. Firſt, then the obje ct moveth the ſenſe, and from thence being carried to the phantaſie or faculty of imagination, it is there firſt of all judged abſolutely as it is in it ſelf; ſecondly, it is judged as pleaſing or diſpleaſing: and being thus judged and known, then it ſtirreth up the appetite, and in ſtirring the appetite, the ſpirits are altered and changed, and with them the body; whereupon followeth the motion of the body for the performing and obtaining the deſire.

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Herein now your watchfulneſs is firſt of all to mark the object of ſenſe, and by removing the hurt of that, you ſhall remove the hurt of this deſire. Next you are to look to the judgement of your fantaſie, and to make that ſubordinate to the judgement of reaſon. Thirdly, you are to watch the ſtirring of this deſire, and to ſee that it ſtir not, but as your will leadeth it. Fourthly, you are to note the changing of your ſpirits, and of your body by them, that nothing misbeſeeming you may be noted in them. Laſtly, the motion for obtaining your deſire muſt be well conſidered, that no ill may be done for the obtaining of it; and that it may be for a good end, that it is obtained. And ſurely it is in reſpect of this deſire, that the temper of your body is chiefly to be reſpected by you. For the appetite hath a ſtrange connexion with the temper of the body, and accordingly working upon the body, doth thereby work much upon the ſoul. So that this deſire may well be called the nail, whereby the ſoul is faſtened to the body: and faſtened ſo it is, that they are not eaſily ſeparated in the wayes of man. The pleaſing of the body is that which this appetite ſeeketh, and to effect that, it ſeeketh to make the ſoul to be pleaſed with the ſame that the body is. There is nothing that doth ſo debaſe the ſoul, as this deſire doth; which if it could, it would even turn it from a ſpirit, into fleſh alſo, as the body is. And plainly in many, who live not after the ſpirit, but after the fleſh; the power of it is ſo prevalent, that whereas the bodies of the godly ſhall be made in the next life, in a manner ſpiritual, their ſouls in this life are made in a manner carnal. But let it be your earneſt endea-

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vour to hinder and fruſtrate the endeavour of this deſire herein. And that your endeavour may be ſucceſsful to you, bleſs it with your care in theſe two things. Firſt, do not feed your appetite with thoſe things which may nouriſh the ſtrength of it, and make that to be greater, which of it ſelf is too great already. This nouriſhing of the appetite is the conſuming of goodneſs, and he doth make himſelf food for the Divels appetite, that exceeds therein. Secondly, ſo rule your ſelf, that you ſhun all occaſions, which may provoke the unrulineſs of this deſire. It is ſoon provoked, and quickly catcheth occaſion; and therefore your care muſt not be ſlow in looking to the occaſions. A ſmall foreſlowing may bring much after trouble. Or if you cannot ſhun the occaſion, or fall upon it unaware, arm your will ſpeedily, and let that fall upon the appetite ſo couragiouſly, as that it ſhut the gate of immoderateneſs againſt it, though it cannot ſhun the riſing of it.

CHAP. 46.

Of the affection of Love.

AFter the conſideration of the appetite in general, it followeth to conſider the affections or the appetite, which are, as it were, the ſundry faſhions and forms of the appetite. And to begin with love, it is a thing ſo general, that it is found in every thing that is done. For all action being for ſome end, it is the good of the end, and the love of the good, from whence the action proceedeth. There is no vertue, in which love right-

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ly ordered is not included: for he that is vertuous, loveth the good of vertue; and out of the love of vertuous actions is exerciſed in them. There is no vice, that doth not proceed from love not rightly ordered: for he that is vicious, loveth the inordinate good of vice; and it is from this love that he is carried to the practice of vicious actions. It concerns you therefore to look well to this affection, which looks thus every way: and becauſe the knowledge of what love is, may the better direct you in what is loved by you; love is nothing elſe but a complacency or full pleaſingneſs which a man hath in that which he loveth. Conſider therefore what pleaſeth you, and let not every thing that liketh you be loved ſtraightway by you: for though a liking may be at firſt ſight, it is a longer continuance of ſight that muſt produce love. That is a firmer and a more ſtable thing, and the lightneſs of a ſudden aſpect doth not well give a being unto it. A firm building muſt have a firm foundation. And do not alſo faſten your ſight long upon that which is not fit to be loved: for long looking often breeds a bad loving, and the ſight as it were dazled by the continuance of it, doth not ſee the badneſs of that which is loved. Remove therefore your ſight, that you do not faſten your love; ſtay not in beholding that you may ſtay your affection. There is in the continuance of aſpect, a tying of the ſight unto the object, and thereby the knot of love is often made, which is not untied again eaſily. It is indeed needful that you know what you love; for as there is no love of that which is not known, ſo that is not well loved which is not well known. But when you ſeek

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to know, leave love behinde you; and let that begin or not begin, where your careful knowledge endeth. Otherwiſe the tarrying that is made for the ſearching of knowledge, may make love to haſten faſter then it ſhould. But this is to be underſtood, when the goodneſs or badneſs of the object is uncertain, or elſe when the badneſs of it is apparant. Stay not to look upon that which is bad, and ſtay your love, when you look upon that which is uncertain. But if the goodneſs of the object be apparant, then look as long, and love as much as you will. Then ſearch to know, and love to ſearch and know; and love that which you know, and by ſearching know it more fully. The more you ſearch, the more you will know the excellency of goodneſs; and the more you know it, let it be the more loved by you. And that you may know whether you love goodneſs or no, there are theſe ſigns and effects of it. Firſt, love is a melting, ſoftning, mollifying thing; and therefore if the exhortations unto goodneſs, if the perſwaſions that are uſed for it do eaſily penetrate and pierce into you, the love of goodneſs hath ſeized upon you. Secondly, love is an uniting and binding thing; and therefore if you ſuffer goodneſs to be hardly ſeparated from you, as it ſheweth goodneſs to be faſtened to you, ſo it ſheweth the love of goodneſs to be in you. Thirdly, there is in love a removing of all impediments, that may hinder the enjoying of that which is loved; and if it be your care to put away all obſtacles, that may ſtop your way to goodneſs; this proveth the love of goodneſs to have found the way into you. Fourthly, there is in love a diligence, both to procure and to imploy all means which

which may further the obtaining of that which it ſeeketh: and if there be in you this diligence for obtaining goodneſs, you have already obtained the love of it. Fifthly, there is in love a fainting and languiſhing, when that it wanteth, and hath not that which it loveth; and if there be a languiſhing and fainting in you, becauſe you have not goodneſs, you have already the love of it. Again there is in love a fervour, a zeal for the having of that which it hath not; and if there be in you a zeal and fervour after goodneſs, there is beforehand a love of it in you. Laſtly, there is in love a delight and joy in the poſſeſſing of the object: and if there be a joy in you, and a delight in goodneſs, you may alſo rejoyce for the love of it. The beſt diviſion of love, I conceive to be this; that it is either a love of God, or of your ſelf, or of another. As for God, you muſt love him chiefly as he is God. For though God be pleaſed to make promiſes, and to propoſe rewards unto us, to draw us to love him, yet it is not for them, that we are chiefly to love God, but as he is God; although by loving God, we ſhall enjoy both the performance of his promiſes, and the comfort of his reward made good unto us. As for the meaſure of loving God, it muſt be without meaſure. You can never love him enough in reſpect of your ſelf; and in reſpect of God, all the love that can be is nothing unto his lovelineſs. In loving your ſelf, be ſure that it is your ſelf that you love: for to love your ſelf, as you are ſenſual, and as many love themſelves, is not to love your ſelf. Man is that which makes a man, and which he is, as he is rational, fit to receive ſpiritual things, and fitted to enjoy heavenly things.

Thus

Thus therefore love your ſelf, love ſpiritual things, love heavenly things, and then you ſhall truly love your ſelf. And as I would not have you miſtake in reſpect of your ſelf, ſo I would not have you to erre in reſpect of love: for love rightly uſed, is a perfecting affection; and that which is loved, is deſired for the perfecting that it bringeth. Wherefore, they that love evil things, as they do not truly love themſelves, ſo neither do they truly love; becauſe the things which they love are deſtructive to themſelves. Set therefore your love upon the beſt things, which are the beſt for the perfecting of you. And take heed alſo of loving your ſelf too much, which is the cauſe of all ſin: for all ſin being a willing of that which is evil, it is in all, a too much love of themſelves that is the cauſe of this willing; their will being herefore carried unto it, becauſe they take it to be good for themſelves, and do prefer themſelves in their love before all things elſe. In loving another, let it be goodneſs that you love in him; and that will be a teſtimony of goodneſs in your ſelf. For likeneſs being a cauſe of love, in as much as likeneſs making men, as it were, but one, doth therefore make a man to love another, becauſe he loveth, as it were, himſelf in him: if therefore you love goodneſs in another, it will argue a likeneſs of the ſame in your ſelf. But love not the world, which is the ſin of the world, and which you cannot love without ſin. For love reſteth in that which it loveth, and if you make the world your reſt, then do you not ſeek after God, which is the ſin of thoſe, who ſhall never finde God in his love towards them.

CHAP.

CHAP. 47.

Of the affection of Hatred.

THe contrary unto love is hatred, and yet it is that which ariſeth from love. But they are contrary as they reſpect the ſame thing, becauſe the ſame thing cannot be hated and loved. Love is the cauſe of hatred, as they reſpect contrary things: becauſe when any thing is loved, the contrary unto it is conſequently hated. It is true alſo, that when any thing is hated, the contrary unto it is likewiſe alwayes loved. But yet hatred is not the cauſe of love, as love is the cauſe of hatred; becauſe in all things there is firſt a love of that which is pleaſing, before there is an hatred of that which is diſpleaſing. For the ordering therefore of hatred in you, you muſt be careful to order well your love, ſeeing it dependeth upon it, as the effect doth upon the cauſe of it. And this is the rather to be marked by you, leſt being carried on eaſily to love, you may be thereby too eaſily tranſported to hatred. Yea, ſuch is the affinity between love and hatred, although they be contrary, that as they are contrary and reſpect the ſame thing, love is turned not ſeldom into an hatred of it; and ſo, that the ſtronger the love was, the ſtronger is the hatred. Now this muſt alſo teach you to watch the changing of your love; and when it hath a cauſe of changing, that then without cauſe it be not changed into hatred. But ſuch is the badneſs of our condition, changed from that wherein we were created, that though we often change from love unto hatred, we ſeldom change from hatred un-

to love. The worſer affection is ſtrongeſt in holding us, and therefore be the more careful how it taketh hold of you. Other cauſes of hatred there are: as anger, from whence hatred uſually proceedeth. For though anger doth at firſt ſeek the evil of another, only as a puniſhment of juſtice for the wrong done by him; yet in continuance it cometh to wiſh evil to him abſolutely, which cometh from an hatred that is bred of him. But this is rather an increaſe of anger into hatred then any true cauſality. Howſoever it muſt cauſe you to be very wary, how your anger doth thus augment and grow, leſt when your anger might be juſt, your hatred be much to be condemned: or elſe where your anger may be bad, your hatred be far worſe. Again, ſorrow is a cauſe of hatred; for a man being oppreſſed with evil, it maketh him to wiſh evil to another; and even to ſeek to bring it upon him which is the hatred of him. The conceit which many have of their own eaſe in miſery, by having the company of others in miſery, doth make them too often to have the company of hatred, and thereby to work the miſery of others alſo. But much is the deſire of this comfort in all to be blamed; and doubtleſs it maketh God to keep comfort the longer from them. In truth, what a wicked ſhame is it, that being ſtrucken our ſelves with the plague of ſorrow, we ſhould wiſh and deſire to infect others with it. Our own feeling rather of the evil of it, ſhould make us pray for others, that they may not feel it. Be patient therefore in ſorrow, if that you be the patient of it; yea, ſtrive to be chearful in it, that the burthen of ſorrow do not load you with a worſe burthen of hatred; the one being but the burthen of miſery, the other the heavy burthen of ſin. It

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is by reaſon of ſorrow alſo, that envy is the cauſe of hatred: for the good of another, through envy cauſing ſorrow, by the ſorrow hatred is alſo ſtirred up. But moſt hateful is envy, which thus cauſeth hatred; and moſt unworthy is he of any good, who envieth & hateth another for his good. Keep your ſelf therefore from envy, that you may the better keep your ſelf from hatred; and rejoyce rather in the good of another, that God may rejoyce to do good unto you. For he is not far from hating of goodneſs it ſelf, who hateth another for the good that he hath. And here be admoniſhed of that hainous evil, the hatred of goodneſs: for though not to love it, be a great ſhame, and not to do good be a greater ſhame; the greateſt ſhame is the hatred of it, to which, even many by cuſtom in wickedneſs are brought. But to be ſure of ſhunning this, let your hatred be ſetled againſt ſin and wickedneſs: that is alone the true object of hatred, that you cannot hate too much; and it is the hatred of that, which will procure the love of God towards you. In hating ſin and wickedneſs, hate thoſe kindes of it eſpecially, which all men are ſaid to hate; as theft, and ſlandering, and covetouſneſs, and unthankfulneſs. Indeed theſe are not ſo hated by all, but that too many do practiſe them. And yet ſo hurtful, ſo apparent is the evil of them, that even the general notion of hating evil doth ſet the brand of hatred upon them. Let therefore your hatred be in a ſingular manner againſt them, to which the general conſent of men doth lead you. And as for men, let it be your general rule to hate no man. I do not except your enemies; for though if they being your enemies unjuſtly, you may hate their enmity in them, yet them you

may not hate. And though enmity againſt a man be in any man an evil to be hated, yet the enemy himſelf is not to be hated. For he who is the God of love, and loved us being enemies unto him, will have us not to hate but to love our enemies. Shew therefore your love to him, and for his ſake love them. And having ſhewed you to hate thoſe things more eſpecially, which all are ſaid to hate, let me alſo adviſe you more eſpecially not to hate thoſe things which none are ſaid to hate, as God, and the Truth, But you will ſay, Do any hate God? Do any hate the Truth? Surely, I fear too many: for though God in himſelf be ſuch an infinite excellency, of Goodneſs, Beauty, and Perfection, that none can hate him; yet in his effects of Juſtice and Diſpleaſure, there is in ſome, by whom they are felt, an hatred againſt him. And howbeit the ſhining of Truth be ſo grateful a thing, that in the univerſality of it, Hatred hath no eyes to behold it; yet in ſome particular reſpects, in ſome their hatred doth not ſpare it. Theſe reſpects are three: Firſt, when a man would not have ſomething to be true, which is true. Secondly, when a man would not know the truth of Gods law forbidding ſin, that ſo he may the more boldly go on in the practiſe of it. Thirdly, when a man would not have another to know the truth of his carriage in his ſinful courſes. But far be it from you, even in ſuffering the greateſt chaſtiſements of Gods diſpleaſure, to be diſpleaſed with him for them, much leſs to be moved in any ſort to hatred againſt him: but ſeeing they come from his love to you, let them be entertained with a loving thankfulneſs by you. And let not the Truth in any reſpect finde diſ-

reſpect

reſpect from you, much leſs hatred. For whatſoever the thing may be, it is not the truth of the thing that is hurtful unto you. Neither can your hatred of knowing the truth of Gods law do you any good. For though you would not know that, that will condemn you, and the more, becauſe you would not know it. Let not alſo the truth of anothers knowledge be hateful unto you, although he may know the badneſs of your wayes. It is not your hatred that can hinder his knowledge, and the truth will ſhame both your wayes and your hatred. Make the ſaying falſe in your ſelf, That truth breedeth hatred; and let truth breed in you an amendment of your wayes, and not the hatred of them that ſhew them unto you. This will make God, who is Truth it ſelf, to make good the truth of his Promiſes, in the comfort of his Mercies upon you.

CHAP. 48.

Of the Affection of Deſire.

THe next Affection to be conſidered is Deſire. For as love is a conformity to the object, by a complacency and full pleaſingneſs in it; and as Delight is that which the poſſeſſion of the loved object bringeth: ſo Deſire is that which is between theſe, and as it ſpringeth from love, ſo it tendeth to delight. Having therefore viewed love, before I ſhew you delight, you muſt look upon this middle affection of *Deſire*. And becauſe there is in this affection a great eagerneſs of purſuit, there muſt be in you the greater earneſtneſs of care for the well ruling of it. In regard

of the eagerneſs of it, it is expreſſed by thirſt and hunger: for as in thirſt there is an heat, and in hunger a ſharpneſs; ſo it is an hot and ſharp eagerneſs that is in this affection. Hence it is that it ſpurreth on the body to ſo much labour and toil, that it conſumeth and waſteth the ſpirits ſo much: hence it is that it wearieth and tireth the minde, that it breaketh the brain, tormenteth the heart, and exhauſteth the ſtrength both of ſoul and body. Hence it is, that it imployeth night and day, travelleth far and near, and careth not to ſpend the whole eſtate of men. Hence it is that it leaveth no ſtone unmoved, no hook unbaited, and no means untried. Wherefore, it muſt be one point of your care to allay this eagerneſs, leſt the ſtorm of it, either daſh your ſailing ſhip againſt ſome dangerous rock, or overturn it quite into the depth of the ſea. And for the allaying of it, ſee well before you run, whether the thing deſired, be worthy of ſo great labour, ſo great trouble, ſo great expence to be beſtowed upon it. And that you may judge rightly of it, ſet before your judgement both the neceſſity and excellency that it hath. If the neceſſity be great, there is the greater cauſe for the eagerneſs of your deſire after it; but if that do not preſs it, there is the more reaſon to preſs a moderation upon it. Or if the excellency of it be glorious, there may be ſome glory in a vehement ſeeking of it; but if that do not require it, you may the better require a mitigation in it. But whatſoever may approve the eagerneſs of Deſire, let not haſte in it deſerve to be reproved. For as eagerneſs it ſelf ſometimes, ſo haſte often ſpoileth the ſucceſs of Deſire, even in the ſeeking of it. Unleſs therefore neceſſity command haſte, let not haſte be

obeyed

obeyed by you. To moderate alſo the lawleſs eagerneſs of Deſire, be ſure that the object of it be lawful. For howbeit too uſually, Deſire do moſt eagerly follow that, which being unlawful ſhould not be followed nor deſired at all; yet if the unlawfulneſs of it be well thought upon, as it may firſt temper the heat of Deſire, ſo having tempered it, it may the better afterwards wholly extinguiſh it. Another thing to reſtrain the fierceneſs of Deſire, is to look quietly upon the means that are afforded for the effecting of it: for where Deſire is fierce, it blindeth many times the minde, that it ſeeth not the ſmall means that it hath whereby to obtain it. And as often the facility of the means to obtain, putteth an eaſineſs into the Deſire in a careleſs ſeeking; ſo not ſeldom the Deſire is the more ſharpned, where the means are dull, and want an edge whereby to pierce to the accompliſhment of it. Let conſideration therefore open your eyes, and if the means cannot open a way for you, to come to your deſire; let that ſtop the vehemency of it. And be not ſo fooliſh, as to deſire that eagerly, the not obtaining whereof will the more encreaſe your grief, and ſhame your deſire. One thing more, to leſſen the violence of deſire, is this, not to make the thing deſired to be the end of it. For when any thing is propoſed to deſire as an end, the deſire of it is infinite, and without end. Hence it is, that the covetous man ſetting his deſire upon riches as his end, is endleſs in the ſeeking of them: hence it is, that the ambitious man making honour to be the end of his deſire, maketh no end in aſpiring to it. Beware therefore of this, and ſeeing the glory of God is the end of all things, let all things be deſired by you, as tending to that end. You

end too ſoon, in making any thing elſe to be your end; and in the end you will finde, that whatſoever elſe you may have made to be your end, that will be the end of all unto you. In the mean while be careful of the means which you uſe in proſecuting your deſire. Do not think it to be no matter what the means be, ſo your deſire be gained. For if the means be bad, you loſe more in uſing them, then your gain can be in obtaining your deſire. Uſe not good means for the effecting of a bad deſire, uſe not bad means for the purchaſing of a good deſire: but let your deſire be good, and let the means be good which your deſire uſeth. You muſt have means to procure your deſire; and you muſt uſe means for the procuring of it: but let the chief means be your craving by prayer the bleſſing of God, both upon the procuring of means, and the uſing of them. It is not religion, but folly to pray to God to proſper us in our deſires, and to make our ſelves unproſperous by neglecting either to ſeek or to uſe means for them. We do therein mock both God and our ſelves: God in deſiring him to grant us that which we deny our ſelves: our ſelves in deſiring that with our affection, which in our action we do not deſire. Doubtleſs God, who hath provided means in his care for us, doth require us to be careful concerning the means. And yet take heed again, that you do not attribute too much unto the means, and make them God. This is their fault, who do ſo look after the means, that they look not unto God; and give ſo much reſpect unto the means, that they give God no praiſe, either for them, or for the obtaining of their deſires by them. But let it be your care in all your deſires to begin with prayer to God, to go on with truſting

truſting upon God, to end with the praiſe of God. And here let me put you in minde of our Saviours direction for your deſire; ſeek firſt the kingdom of God and his righteouſneſs. Seek that before all things, and go about that, before you go about any thing elſe: ſeek that above all things, and let that have the higheſt place in your deſire; ſeek that in all things, and whatſoever it be that you deſire, let that be deſired in it.

CHAP. 49.

Of the affection of Delight.

AFter deſire followeth delight, which is the fruition of that which is deſired. And that your delight may be well governed, you may take notice of three things in it. The firſt is, the good that doth delight you, and of that be careful, that the true goodneſs of it be the cauſe of true delight in you. For where the goodneſs is but ſeeming, it is but a falſe delight that it breedeth; and the ſoul is deceived in delighting, it is not a true delight that it hath. The ſecond thing is, the poſſeſſion of the good that delighteth, which is by a conjunction with it; and whereby it is, that a man can ſay it is his own, ſo that either he doth uſe it, or can make uſe of it when he pleaſeth. Delight in this doth ſhew it ſelf much, and you muſt ſhew your care herein, that your title to it be juſt and honeſt, that you get poſſeſſion in a lawful manner, and that the conjunction be made without the breaking of Gods law in any kinde. The third thing is a knowledge of the poſſeſſion and conjunction; and as knowledge

ledge is required to delight, ſo let your delight be with knowledge and diſcretion, not in a lightneſs of vanity. Let it be a delight without pride, and let not your knowledge breed that in you. When it is ſaid of many, that they have ſuch and ſuch things, it is added, and they know it: the meaning is, that they are proud of them. But though you know the bleſſings that you have to your comfort and delight, let none know your pride in them to your ſhame and reproach. Let God and man know your thankfulneſs for them, but let not God know your ſin by pride againſt him; let not man know your diſdain of any other by reaſon of your pride in them. You cannot delight in the good which you have, unleſs you know that you have it; and let not your knowledge make you to be proud for the having of it. There is a difference to be marked between Joy, Delight, Exulting, Rejoycing. Joy is that which belongeth unto reaſon, and is in thoſe things which underſtanding apprehendeth. And as reaſon is the chief faculty in man, ſo this joy muſt chiefly be deſired by you. And clearly this joy is every way to be preferred. For whether you reſpect the good that maketh the joy, the good of the underſtanding is the higheſt good: or whether you reſpect the knowledge of the good, the knowledge of the underſtanding is the moſt perfect knowledge, and pierceth moſt deeply into things: or if you look upon the conjunction that is made, it is in the underſtanding that the conjunction is more inward, and there it is alſo of firmer and longer continuance. Thus it is, if joy be conſidered according to the nature of it. Delight is that which belongeth unto ſenſe, and is in thoſe things which ſenſe perceiveth. And this it is, which

which in reſpect of our ſelves is ſtrongeſt, and doth moſt affect us. For ſenſible things being moſt known unto us, and they alſo working with a change of the body; hereupon it is, that they do work moſt ſtrongly upon us. Beſides bodily delights are deſired as remedies againſt bodily troubles and defects, and from hence alſo are the more acceptable to us. But this muſt make you the more vigilant in ordering this Delight. And indeed it is the order of it, that maketh it delight. For this Delight conſiſting in a conveniency of meaſure and proportion, if that be exceeded, not onely is the Delight taken away, but it bringeth alſo hurt and miſchief with it. The exceſs therefore is chiefly to be ſhunned, but the very uſe of it is ſparingly to be followed. For in Delight there being an intention of the ſoul, as it maketh the proper actions of it to be the ſtronger, ſo it hindreth the actions of the ſoul in other things which may be more needful and uſeful for us. And indeed as deſire breedeth Delight, ſo Delight breedeth deſire; that being the more deſired, the more it is taken. Take not therefore much of it, that you be not overtaken in the deſire of it. Another thing to be diſtinguiſhed in Delight, is the exulting of it, and that is the outward expreſſion which it maketh in the body. Now to this you muſt look that it be with decency and comelineſs in you, not in any ridiculous geſture, or unbeſeeming poſture, either of your body, or any part of it. The laſt thing is rejoycing, which is the declaration of Delight by ſigns and effects. And theſe being commonly according to the Delight, if your Delight be well placed, the uſe of theſe will have the ſame place of commendation. Among ſenſual delights, the greateſt are thoſe of the ſight and taſte.

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But delight being either in regard of knowledge, or elſe in regard of profit. The great delight of the ſight is in regard of the excellent knowledge of that ſenſe: the Delight of the taſte being in regard of profit. For that ſenſe perceiveth thoſe things whereof the body conſiſteth, as hot and cold, moiſt and dry things: that ſenſe receiveth thoſe things, whereby the body is preſerved, as meat, drink, nouriſhment. Whereupon it is, that the Delight of this ſenſe is ſimply the ſtrongeſt, as being moſt natural unto man. And therefore your diligence muſt here be the ſtronger, for the better commanding and governing of it: you muſt, as it were, put a knife to the throat of this Delight, and even cut it rather, then that it make your throat to ſin and offend God. Beſides the Delight which you take in your ſelf, there is alſo ſomething to be obſerved by you, concerning the Delight which you take in others. And let it not onely be in reſpect of the good which you have from others, but let it be alſo in reſpect of the good that is in others. The one may ſhew a lawful love of your your ſelf, but this will ſhew a love of goodneſs in you. Delight therefore in the company of thoſe that are good, and it will make goodneſs to be your companion when you are alone. Delight again in others, not onely when they praiſe you, but when they ſhew their diſpraiſe of you. When they praiſe you, it is your Delight, becauſe you conceive a worth and excellency to be in your ſelf: and when they diſpraiſe you, let it be your Delight, becauſe you are ſhewed what is amiſs in your ſelf, that ſo you may redreſs it. Yea, ſhew your Delight to be in others, by doing good to others; and let your delight be even in the doing

doing of it. This is the Delight of God, and therein you will ſhew your ſelf an imitatour of him. But that I may direct your Delight unto the beſt things, let it be in the fear and ſervice of God; which is then beſt performed, when it is performed with Delight. Let it be in thoſe ſpiritual favours which he hath beſtowed upon you, and for which we do then beſt praiſe him, when that we finde a Delight in them. Let it be in remembrance of thoſe ſpiritual dangers out of which he hath delivered you: and as the joy of the triumph is by ſo much the greater, by how much the greater the dangers of the war were; ſo let your Delight be the greater, by how greater the enemies were, from whom you remember your ſelf to have been delivered. Let it be in the gifts and graces of Gods holy Spirit, and know your ſelf then to have attained to ſome good meaſure of them, when that the actions of them proceed with Delight from you. If thus you be delighted, this will make God to Delight in you, and this will bring you to the Delights and Joyes of heaven.

CHAP. 50.

Of the Affection of Sorrow.

IN this world Delight and Sorrow are much joyned together, and let me joyn them here. Now ſorrow being contrary to delight, the ſame things are to be noted in it: as firſt, the object of it being evil, and that being the privation and want of that which is good, your care muſt not be wanting to judge of this rightly. Do not take that to be evil, which in truth

truth is not, and bring upon your ſelf the true evil of Sorrow without cauſe for it. Do not take that to be a great evil, which hath but little evil in it; and cauſe your ſelf great ſorrow, when a little were too much. Do not make that to be evil to your ſelf by your ill uſing of it, which in it ſelf is good; and ſo make that to be your ſorrow, which might have been your joy. Secondly, as for the conjunction of the object, ſet it not too near you; do not joyn it to cloſe unto your heart, leſt when you would remove it, you finde it to ſtick faſter then that you can break it off. There is in Sorrow a faſtening quality, by reaſon of the heavineſs of it; and as an heavy thing doth joyn it ſelf cloſe, ſo doth that joyn it ſelf unto the heart of man. But you muſt ſtrive to put as much lightneſs into it as you can, whereby, as you will bear it the better, ſo you will remove it the ſooner. Thirdly, as for the knowledge of the conjunction, it is your own knowledge of it that cauſeth your ſorrow: and be not unwilling to let others know your ſorrow, for the eaſe of it. And therefore know this, that every hurtful thing, while it is ſhut up within, hurteth the more; becauſe the intention and bent of the ſoul is the more multiplied upon it: whereas the opening of it, by leſſening the intention and bent of the ſoul, doth alſo leſſen the hurt and trouble of it. The inclination of Sorrow is to conceal it ſelf, as ſuppoſing anothers knowledge of it to increaſe Sorrow: but give no way unto it, ſo that you take the right way, in looking how, and unto whom it is made known by you. And ſurely you have need to take heed, that Sorrow doth not increaſe above meaſure in you: for it is a weighty burthen upon the ſoul, and that in regard that as a weighty burthen

then ſtoppeth and hindereth motion, ſo that ſtoppeth and hindereth the motion of the ſoul in the operations of it; and there is hardly any thing well done when Sorrow ſtandeth by. Hence it is, that there is no one who doth not more ſhun grief, then he deſireth delight: and yet do not ſo ſhun it, as to uſe any unlawful means for the ſhunning of it. Do not ſeek to free your ſelf from the evil of Sorrow, by caſting your ſelf into the evil of ſin: it is a change ill made. For whatſoever the preſent eaſe of Sorrow may be, the future pain of ſin will be beyond it far: and it is but a ſhort time of reſt that you can get, for a long time of trouble that is to follow afterward. Wherefore, that you erre not in this, do not erre in thinking Sorrow to be the greateſt evil. For all Sorrow being either concerning that which is truly evil, or elſe concerning that which appeareth to be evil, but is truly good: the Sorrow concerning that which is truly evil, cannot be the greateſt evil, becauſe the evil which cauſeth the Sorrow muſt needs be greater. Neither can the Sorrow which is concerning that which ſeemeth to be evil, but is truly good, be the greateſt evil, becauſe it is a greater evil to be deceived in it. And that you may underſtand the reaſon of this; all Sorrow is but the evil of puniſhment, whereas the evil of ſinne is the greater evil: for it is by the evil of ſinne that a man is made evil, it is not by the evil of puniſhment. Beſides, God is the author of the evil of puniſhment, who cannot be the author of the evil of ſinne: ſo that the evil of puniſhment is oppoſed to a created good onely, but the evil of ſin is oppoſed to an uncreated good. Wherefore it is impoſſible that ſorrow ſhould be the greateſt evil.

evil. And to clear this the better for your ſight, there is in Sorrow it ſelf a mixture of goodneſs. For this very thing to reſiſt evil, and to be ſorry for it, hath good in it; and even this ſheweth ſome good to be remaining in our corrupted nature, that evil cauſeth Sorrow to us. Again, there is in Sorrow the good of profit to be found. For the Sorrow that evil bringeth, maketh people the more careful, that they be not brought unto evil; and as it maketh them to ſhun evil, ſo it maketh them to ſhun the occaſions of evil, by which they are brought unto it. Yea, the care of ſhunning evil is by Sorrow doubled; and as it is ſhunned becauſe it is evil, ſo it is ſhunned becauſe of the Sorrow that it cauſeth. And is not then Sorrow profitable? Surely more profitable is Sorrow then delight; and it is better to go into the houſe of morning, then into the houſe of feaſting, *Eccleſ.* 7. 3. Yea there is in Sorrow the good of true godlineſs. For if it be a Sorrow of repentance for our ſins, it is that Sorrow which is not to be repented of. Then it is that ſorrow of which our Savior ſaith, Bleſſed are they that mourn, for they ſhall be comforted; then it is that Sorrow which cauſeth the joy of the Angels in Heaven, and which will bring us in Heaven to the joy of the Angels. But I ſuppoſe, that you had rather know the remedies of Sorrow, then the praiſes of it. And therefore to ſet down, and preſcribe ſome for you. One is a preſervative remedy, whereby to keep you from it; and that is not to ſet your love upon any thing of this world. For it is the love of a thing, which as it cauſeth deſire for the having of it, ſo likewiſe cauſeth Sorrow for the want of it. Yea, greater is the ſorrow that love cauſeth, for wanting what it loveth,

loveth, then is the joy that it breedeth in the having of it. From whence it is, that love is more ſhewed in the abſence, then in the preſence of a thing. Judge therefore of your love of worldly things by your ſorrow for the want of them; and judge ſo of them, that a not loving of them may preſerve you from ſorrow by them. Another remedy is to ſet your minde unto a ſerious thinking upon ſome other thing. For howſoever it may be ſome trouble, in reſpect of the difficulty of finding that which your thoughts ſeek for, yet contemplation being the chiefeſt operation of the ſoul, it cannot but give contentment unto it; and the contentment that is given, cannot but take away the diſcontent of ſorrow. The delight of the bleſſedneſs of Heaven will be in contemplation, and that ſheweth that upon earth there muſt be ſome delight in it, which being oppoſite to ſorrow, diminiſheth the force of ſorrow. But if your contemplation ſhall be upon heavenly things, great is the vertue thereof even to conquer ſorrow mightily. Some of Gods ſervants in the height of ſuch thoughts have been ſo far above ſorrow, that grievous torments inflicted upon their bodies, have, as it were, not touched their bodies by their not regarding of them. The laſt remedy is to go to God by prayer, who being the God of all comfort and all power, is both willing and powerful to eaſe all ſorrow for us. There is a kinde of ſorrow called anxiety and diſtreſs, when the minde apprehending ſorrow to be above all means of help, lieth down, as it were, under the weighty burthen of it. But if you truſt in God, and ſeek to him, you have even therein found the eaſe of this weight. For he never wanteth means to help, who can make what means he will; and can

do either by any means, or without any means, what himſelf pleaſeth. And having found this eaſe by your believing in him, you ſhall quickly finde more by his goodneſs to you.

CHAP. 51.

Of the affection of Compaſſion.

SOrrow being that which we ſuffer, either in reſpect of our ſelves, or elſe in reſpect of others. In reſpect of our ſelves, I have already conſidered it; and coming now to conſider it in reſpect of others, let me firſt exhort you to a ſorrow of compaſſion, and then dehort you from a ſorrow of envy. As for Compaſſion, it is ſuch a fellow feeling of anothers miſery, as that we are compelled ſo far as we can to afford eaſe and help. When there is a true Compaſſion in the heart, there is a kinde of compulſion upon the heart. He that is indeed afflicted, to ſee another afflicted, cannot but let him ſee his willingneſs to free him from it. In this caſe, what is the eaſing of another, but the eaſing of a man himſelf. And therefore as a man cannot but ſeek his own eaſe, ſo neither can he but ſeek the others eaſe alſo. Thou ſhalt love thy neighbour as thy ſelf, is that to which few do hearken; but Compaſſion ſaying, Love thy neighbour, becauſe thou loveſt thy ſelf, even forceth love from us. It is not therefore true compaſſion in them, who ſay, That they are ſorry for anothers miſery, and yet being able to help him, leave him alone in his miſery. Nor is that indeed true which they ſay; for if they were ſorry, their own ſorrow would make them to eaſe both them-

themſelves and him. I doubt that many have this phraſe of ſorrow in their mouthes, who in their hearts have joy rather for the miſery that they ſee. But let this falſhood of Compaſſion be ſhunned by you, and much more this falſhood of ſpeaking be abhorred by you. Let the objects of miſery work compaſſion in you, and let your Compaſſion work their comfort, where you have power to do it. There is no affection towards men more praiſe-worthy then Compaſſion is, yea, it deſerveth the title and name of vertue where reaſon doth rule it, and where an habit hath bred a readineſs unto it. And take heed that a religous reaſon do ſo rule it, as that juſtice be not wronged when Compaſſion is ſhewed. The poor mans diſtreſs is ſo to be pitied, as that the right of the rich man is not to be withheld; the crying of the afflicted is ſo to be regarded, as that the puniſhment of vice is not to be neglected. And as juſtice muſt rule mercy, ſo mercy muſt temper juſtice. Right is not ſo to be exacted, that no compaſſion be had of the diſtreſſed; puniſhment is not ſo to be inflicted, as that ſeverity in mercy is not to be remitted. Juſtice and compaſſion are two oppoſite neighbours; and yet though oppoſite, they muſt dwell the one with the other, or elſe neither of them can be well ſeated in you. They are both excellent vertues, but the priority of excellency is due unto mercy; and the fame doth that challenge above all other vertues. In God himſelf mercy is his higheſt praiſe; he puniſheth all beneath their deſerts, he rewardeth all above their demerits. The triumph of Gods glory is ſet forth in his mercy. But though mercy in it ſelf be the chiefeſt vertue, and in God his chiefeſt glory; yet in man it hath not the chief place, but

onely as man hath relation unto other men. For as man hath relation unto God, who is above him; ſo that which is above all in man, is the love of God, by which being united unto God the perfection of all things, from him it is that he receiveth his perfection. Get therefore this excellent affection, this glorious vertue. Get it, and practiſe it, and by practiſe get it more and more, whereby you will get the love and praiſe both of God and man. Let your Compaſſion be ſuch a fellow feeling of anothers miſery, as that there may be in him a fellow feeling of that eaſe which you do enjoy. Compaſſion it ſelf alone doth give ſome eaſe to an afflicted ſoul, becauſe it is a bearing of the burthen of ſorrow with him, and thereby doth make it the more eaſie to him. It is alſo in it ſelf ſome eaſe, becauſe it ſheweth love. For love being pleaſing it ſweeteneth the bitterneſs of unpleaſing ſorrow. But this is not enough, there muſt be Compaſſion in the hand, as well as in the heart; there muſt be a reaching forth of help, as well as a taking in of ſorrow. The one is but a good beginning, whereas the end of compaſſion being to afford ſuccour in what we can, that it is which maketh a good ending. Begin therefore with ſorrow in your ſelf, and end with comfort to the afflicted. And that you may direct both your ſorrow and your comfort aright, there are three objects eſpecially, to which your compaſſion muſt look. The firſt is when the evil is againſt nature; for then nature putting, as it were, a natural force into ſorrow, doth make it much the greater, and thereby afflicted nature is much the more afflicted, nature is much the more oppreſſed. Wherefore Compaſſion is here the more needful, and there had need to be from Compaſſion

paſſion the greater help and ſuccour. The ſecond is, when the evil is contrary to hope; for then the deceived hope maketh the ſorrow the more real, and much is added to the evil, in reſpect of the good which hope wanteth. For if delayed hope be grievous, the fruſtration of hope is more grievous by far. Wherefore Compaſſion finding more matter to move it, muſt be found both the more ready, and the more effectual in the comfort that it yieldeth. The third is, when the evil is contrary to deſert; for as to have deſerved evil, maketh the ſuffering of it to be endured the more eaſily; ſo the not deſerving of it increaſeth the burthen in the ſuffering of it. The evil is then double, under which ſorrow lieth, the evil of injuſtice, and the evil of miſery. Wherefore here alſo Compaſſion muſt be increaſed, and it muſt be even doubled likewiſe, both in ſorrow, and in comfort. Now they who are compaſſionate, are chiefly of four ſorts: Wiſe men, Old men, Weak men, Fearful men. The reaſon of it is one in them all. For wiſdom teacheth wiſe people, that what happeneth unto ſome one, may happen unto any one; old men know by experience the evils that have happened unto many; weak people perceive how unable they are to withſtand evil; fearful people apprehend evil at any ſight of it; and therefore all conſidering, that what they ſee in others may be their own condition, this makes them the more apt to compaſſionate the miſery of others: this makes them to ſhew that to others in their miſery, which if miſery ſhould ſurprize them, they would be glad, ſhould be ſhewed unto themſelves. Be wiſe therefore, and let wiſdom inſtruct you by the experience of others, while your own age may want it; let that ſhew you

your weakneſs, let that put a wiſe fear into you and let all be joyned to put Compaſſion in you. And howſoever you may not fall into the evil of miſery; yet know that the evil of ſin in you hath great need of Gods Compaſſion; and therefore that you may obtain the Mercy and Compaſſion of God, beſtow your Compaſſion the more freely where it is requiſite.

CHAP. 52.

Of the affection of Envy.

HAving commended the ſorrow of Compaſſion unto you, let me diſcommend the ſorrow of Envy. And howbeit one might think it to be no hard labour to diſſwade from ſorrow, yet from the ſorrow of Envy, which people too much bring upon themſelves, they are very hardly brought. But to prevail with you, underſtand firſt what Envy is; now Envy is a ſorrow concerning the good of another, inaſmuch as it is judged and conceived to diminiſh a mans own glory and good. And that you may underſtand this aright, it is not every ſorrow for the good of another that is to be accounted Envy, or elſe to be condemned as evil. For there may be ſorrow concerning the good of another man, in reſpect that he being an evil man, may abuſe it to the diſhonour of God, and to the wronging of thoſe that are good. Thus when the wicked are exalted, the city, the kingdom mourneth, and are caſt down with ſorrow, *Prov.* 11. 10. & 11. This ſorrow which diſliketh the wicked, is not to be diſliked. There may be alſo ſorrow by occaſion of the good of another, not for that he hath it, but becauſe we

we our ſelves have it not. And if this be concerning ſpiritual good things, it is a good ſpiritual ſorrow. If it be concerning temporal good things, it may be good or bad, as the circumſtances may vary it. Thus the ſervants of God are grieved to ſee their own defects in godlineſs, when they ſee others to abound in it. And this ſorrow being by God approved, is not to be reproved. Again, there may be a ſorrow concerning the good of another, not ſo much becauſe he hath it, as becauſe he hath it being unworthy of it; and that thereby ſome other who is worthy goeth without it. Thus the preferment of unworthy perſons cauſeth ſorrow to good mindes that ſee it, and truly know their unworthineſs. And this being grounded upon juſtice, is not juſtly condemned. But if the cauſe of ſorrow be in regard onely that the good of another is ſuppoſed to hinder our own good, this is the great evil of Envy. And let me call it great, becauſe it is ſo much practiſed, as if there were little or no evil in it. But let me tell you, that though there be an infuſion of the ſerpents poiſon into all evil, yet into this evil he ſeemeth to have poured, by ſhaking his whole bowels, a great part of it. Shall I give you a ſhort pedigree of this wickedneſs. The grandmother of it is pride, the mother of it vain glory, but ſtill the Devil is the father. Surely how much the rottenneſs of Envy corrupteth the ſoul, the outward ſigns of it in the body do plainly ſhew unto you. Do you not ſee with what a paleneſs it looketh, how the eyes of it are dejected, how the teeth gnaſh, how the members become cold, while the minde burneth. Keep therefore a ſtrict and hard hand over your ſelf, to keep you from this wickedneſs. And indeed it is that which we

had need to ſuppreſs betimes in our heart; for it ſprouts out very quickly. Sometimes it may be noted, that two children ſucking one and the ſame milk, while the one is ſucking, Envy will even change the countenance of the other by trouble and ſorrow for it. And as it buds ſo early, ſo it laſteth long; for even old men remembring the ſtrength and comelineſs which in their youth they had, are affected with Envy, to behold in young men thoſe things which themſelves want. Whether therefore you be yong or old, ſet your ſelf againſt this vitious paſſion; and if it may be young in you, ſuffer it not to grow old with you. There be ſome firſt motions of this paſſion, which are in the beſt of Gods ſervants, and which they can avoid very hardly: but let your care move quickly againſt them, let them not take rooting in you, for the root of them is a root of great bitterneſs, both to himſelf in whom it is, and unto theſe againſt whom it is. Wherefore if you cannot ſuppreſs the riſing of it, ſuppreſs it being riſen as ſoon as you can. There is that malignancy in it, that it reſiſteth Gods right hand, as diſliking the pleaſure of Gods Providence, and ſeeking to do hurt, where God hath vouchſafed to do good. But well may they expect ſome great evil to be made their own, who thus repine at anothers good. To ſhun therefore this great evil of ſin, and the great evil of puniſhment, which it deſerveth at Gods hand, ſeek not to be great in glory and honour. The conceited good of theſe things is that which chiefly moveth envy, and if you ſhall rightly conceive the vanity of them, you will not be moved by them. For are they any better then a plume of feathers, which though ſet on high, is ſoon ſpoiled with

with a ſhower of rain, or blown away with a puff of wind? Be not therefore of ſo light a judgement, that theſe things ſhould be of any weight with you. But for the better avoiding of this pernicious paſſion, you may take notice of two contrary diſpoſitions to which it is incident. The one is a greatneſs and height of minde, the other is a lightneſs and baſeneſs of minde. They who are of ſo great and high mindes, that they will admit none to be equal to them, much leſs to be preferred before them, do forthwith envy every one who ſeemeth to come near them; and much more any one, who getteth the ſtart of them. Again, they who are of ſo little and baſe mindes, that every ſmall matter ſeemeth great unto them, that any petty trifle is thought to be of great value by them, do quickly envy every one for every good thing he hath. Keep your ſelfe down therefore from ſo high a pitch, and be contented not to be ſo great, but that others may equal you: yea, let them go before you, and do not you follow them with envy. And yet raiſe your ſelf alſo from ſo baſe a condition, as not to think every thiſtle a cedar; and be not ſo ſmall a worm, as to take every molehill for a mountain: but tread trifles under your feet, as being but thiſtles; and ſtep over petty things, as being but molehills; and ſhun that common vice of the common ſort of people, for none are ſo envious the one to the other as they are. By ſhunning the vice, you will eaſily ſhun the effects of it, whereunto, becauſe the knowledge of them doth alſo conduce, they are principally five. The firſt is a Whiſpering, which ſecretly ſeeketh to do them hurt, whoſe open good is envied at. For it being good that

that troubleth envy, it is at firſt aſhamed to oppoſe it publiquely. The ſecond is Detraction, which by open ſlanders endeavoureth to diminiſh the glory of anothers good: for envy increaſing by continuance, and not prevailing by ſecret courſes, ſpareth not by open wrong to deface that beauty which it cannot with quietneſs behold. The third is Sorrow, if that the good of another continue and increaſe, and that the bad dealing of envy cannot either deſtroy it, or diminiſh it. The fourth is a Rejoycing for the hurt that is done, if either it ſelf have procured it, or elſe is hath been cauſed by any other means. This is the pleaſant banquet that delighteth envy's ſtomach; this the dainty wine that maketh envy merry. The laſt is Hatred, for that is the end to which at laſt envy bringeth men; and what miſchief that bringeth, is more then I can declare. But how much theſe effects are to be hated, you cannot but perceive; wherefore let them have your hatred, and not any being from you.

CHAP. 53.

The Affection of Hope.

THe Affections which I have already conſidered are ſuch as do reſpect good and evil ſimply; there are others that do reſpect good and evil, not onely as they are good and evil, but alſo as they have a difficulty and hardneſs annexed unto them: wherefore to annex theſe unto the former, the firſt among them is hope. Now hope is alwayes of that which is good, for any thing that is evil is never properly ſaid to be hoped for. That which is evil is ſaid to be expected,

pected not to be hoped for. And howbeit expectation belong unto Hope, and that be ſaid to expect, yet it is then good onely that is expected: by this therefore Hope differeth from Fear. The good again of Hope is a good to come, for that which is preſent is not hoped for; and hereby Hope is diſtinguiſhed from Joy. When we come into the preſence of God in heaven, joy ſhall be preſent with us, it is n w but hoped for. The future good of hope is alſo that, which being to come, is not come unto without difficulty and hardneſs: for things that are eaſie to be obtained, although they be not had, yet are not hoped for, becauſe they are accounted to be as good as had. By this therefore Hope differeth from Deſire, that being of any good that is wanting. Laſtly, the future and difficult good of Hope yet muſt be poſſible: for Hope looketh not after that which is impoſſible, and it is Deſpair, not Hope, that impoſſibility cauſeth. I may ſay, it is almoſt impoſſible, that Hope ſhould expect that which is impoſſible. By this therefore Hope differeth from Deſpair. For hence you may conſider what the faults of Hope are, and look that your ſelf be not faulty in them. Firſt then, there is a fooliſh Hope, as when a fool taking thoſe things to be good which are indeed evil, doth moſt fooliſhly Hope for them. Many ſuch fools there are; and many more there are, who though not fools, yet herein do ſhew their folly. This is ſeen much in the things of the world, the evil whereof being not ſeen, they are hoped for as good, whereas often being obtained, they bring much hurt. So that although the Hope be not deceived in the obtaining, yet it is deceived of the good which it looked for by obtaining. It is true,

true, that many things prove otherwiſe, then it was hoped, by reaſon of the uncertainty of humane affairs; and it is not for this that hope is to be blamed. But the fault is, when folly promiſeth it ſelf that good which the thing it ſelf doth not promiſe; and thereupon hoping doth rather deceive it ſelf, then that it is deceived. Be not therefore thus fooliſh, and let your hope have ſo much wiſdom, as that it be truly good which you hope for. Secondly, there is a fond hope, and whereas hope is of future things which are to come, yet ſome there are who do hope for that which is paſt. This is the fond hope of ſome old people, who hope for ſtrength, when the time of their ſtrength is gone and worn out by age. This is the fond hope of many dying people, who hope for the continuance of life, when their life is even paſt, and their dayes are finiſhed. One reaſon why young people are ſo full of hope, is this, becauſe many things are to them to come: and the ſame is the reaſon, why old people are not ſo full of hope, becauſe themſelves being come near unto their end, there are not many things in this world that are to come to them. Old people therefore, and dying people are to be admoniſhed of this fond Hope; and ſeeing they are future things that Hope reſpecteth, let them place their hope upon that future life in Heaven, and upon that joy, that glory, which being there in fulneſs poſſeſſed, their hope indeed ſhall die, but they ſhall live for evermore. As for your ſelf, if that you live to be old, let not that fond hope live in you, and whether you die young or old, nouriſh not a fond hope of life in your ſelf. It is that whereby many do wrong themſelves, and are wronged

wronged by others. But do you leave your temporal life unto Gods pleaſure, and to his bleſſing of thoſe means, which can be procured for the preſerving of it; let eternal life be that, upon which your hope is fixed. Thirdly, there is a preſumptuous hope and hope being of hard things, that thinketh nothing to be too hard for it. This is much found in young people, in whom the heat of their blood enlarging their ſpirits, doth ſo enlarge their hearts, that being full of courage, they are full of hope alſo, and adventure upon any thing. Another reaſon of their preſumptuous hope, is want of experience; for having never met with the many hinderances and impediments that are in humane affairs, they never think upon them, until they fall upon them; and then perceive how ill their preſumption hath led them, which having brought them thither with hope, cannot bring them further to their ſhame. Do not therefore follow this guide, but let a coolneſs of conſideration both chuſe your way, and order your ſteps in it; and when your own experience cannot direct you, receive it from others, whoſe experience can give it unto you. Fourthly, there is a ſluggiſh Hope, which liketh the good that is hoped for, and knoweth the means, whereby to attain it; but becauſe of the difficulty that is in it, is loath to go about it. Surely, worthy is ſuch Hope to go without that which it hopeth for. And indeed ſuch ſluggiſhneſs is even contrary to the nature of hope it ſelf. For the difficulty of a thing, where hope findeth encouragement, addeth courage to it, and maketh it the more earneſt in the purſuit of it. Beſides the delight that is in the hope of ſucceſs, putteth a chear-

chearfulneſs into it; and chearfulneſs putteth a force into the ſeeking of that which is hoped for. And yet ſuch is the dull ſloath of ſome, that neither encouragement nor delight is able to rouze it up. But where you finde Hope, let not this be found in you; yea, though you may have but little hope, yet let your diligence and endeavour be great: they may perhaps make your little Hope to be great alſo. Yea, they may obtain your hope for you, although you did but little hope it. Laſtly, there is vain Hope, when people perſwade themſelve that they may obtain what is hoped for, and that they have ability and means for the obtaining of it; whereas all is onely in their own vain perſwaſions, and nothing in truth when tryal examineth it. This ariſeth either from weakneſs of underſtanding, or ſtrength of deſire. For as the dim ſight of the one is eaſily deceived, ſo the earneſtneſs of the other doth eaſily deceive. It is from Deſire that Hope ſpringeth, and it is from too much Deſire that the vanity of Hope is bred. For if that be violent, it is a ſtrong perſwader that there is ſtrength ſufficient to accompliſh Hope, although it prove a falſe prophet, when the event giveth the lye unto it. Be not ruled therefore by Deſire in your Hope, and let not miſunderſtanding, or miſperſwaſion, make your ability more then it is. You will onely be the more vain in your Hope, and no whit the more near to that which you hope for. And now to commend one thing unto your Hope, let it be that which cannot be commended enough, the glory of heaven. That is the true good of man, that is the good to come, ſuch as was yet never known; and though it be hard,

hard, yet it is poſſible to be obtained. Indeed it is hard, nay, impoſſible in reſpect of our ſelves; but unto God nothing is impoſſible, and unto you ſtrengthned by God, all things are poſſible. Howbeit therefore you cannot hope for it by your ſelf, yet hope for it by God, and by his help in Chriſt. And that you may have the Hope of this help, love God and his ſervice, that he may love you. For as we Hope for that mans help who beareth love unto us, ſo may we Hope much more for Gods help, being loved by him. Yea, that you may Hope for Gods help, put your Hope in God, who never faileth thoſe that hope in him. Howſoever, deſpair not of Gods help, that being the greateſt injury that you can do to God, the greateſt hurt that you can do your ſelf.

CHAP. 54.

Of the Paſſion of Fear.

THere are two Paſſions which do reſpect evil, Sorrow and Fear; and theſe are moſt properly called Paſſions, in regard of the ſuffering of the minde by them. The firſt of theſe, *Sorrow*, hath been already conſidered; I come unto the ſecond, *Fear*. And as for Fear, the object of it, is Evil to come; but yet not far off, and which can hardly be reſiſted. Firſt, it is evil, and thereby Fear is diſtinguiſhed from Hope: good being hoped for, but evil feared. Secondly, it is evil to come, and thereby it differeth from Sorrow; that being for evil that is preſent. And yet it muſt not be afar off, for then it is appre-

apprehended, as if in a manner it were not to come, and ſo is little feared. Laſtly, it is evil to come, the coming whereof can hardly be reſiſted; where the hardneſs doth difference this affection from the contrary affection to deſire, which is a ſhunning of evil abſolutely. It muſt be therefore hardly reſiſted, becauſe that which is eaſily avoided is nothing accounted of, and ſo nothing feared. And yet there muſt be ſome hope of eſcaping, becauſe that which cannot be eſcaped, is taken to be preſent, and ſo cauſeth rather ſorrow then feat. Now then fear being of that which is evil, do not you fear that which is good. Neither let mine admonition ſeem needleſs unto you. For what is better then the works of godlineſs, then the exerciſes and duties of religion; and yet how many are afraid of theſe, as being too burthenſom, too troubleſom, too hard. They have a minde to live well, but they fear the care and trouble, and ſorrow that is in it. But whatſoever the ſorrow and trouble of it may be, the good of it is an abundant recompence. And indeed it is no way ſo burthenſome, ſo troubleſome as it is thought to be; the very burthen of it giving a ſweet eaſe, the very ſorrow of it yielding great joy. Try it therefore, and your own trial will be able to ſay more unto you, then I can of it. Howſoever do not fear that which will bring you to Heaven, where you ſhall be out of all fear. Again, ſeeing evil is the object of fear, do not fear that which is no evil. Mine advice is not without cauſe, ſeeing the things of this world do cauſe ſo great fear unto moſt. How is either the not getting, or elſe the loſing of them being gotten, exceedingly feared. What doth this fear

fear make people to do, either by adventuring into dangers, or by enduring of labour, or by committing of wickedneſs. Whereas in themſelves they are but things indifferent, being made good or bad by the good or bad uſe of them: and whereas the getting and keeping of them is often a great loſs, the loſing of them a great gain. For is it not a great loſs to loſe Gods favour? Is it not a great gain to gain the kingdom of heaven. Wherefore fear not the loſs of any worldly thing, if by loſing of it you finde the love of God encreaſed towards you. Fear not that which is no evil, if that it bring the good of eternal bleſſedneſs unto you. Further, ſeeing fear is of hard things, be not afraid of ſmall and poor matters; be not afraid where no fear is. Indeed great evils do cauſe a fear of wonder in men; but it is as great a wonder to ſee people afraid of ſhadows, of ſhaking leafs, of blown ſtraws. It is a judgement wherewith God threatneth to ſtrike wicked people, a trembling heart, *Levit.* 26. 36. But keep your ſelf from wickedneſs, that you may keep this judgement from you. And ſhun that in your ſelf, which is moſt unworthy of any one, who is worthy the name of a man. Laſtly, whereas it is ſaid, that evil which is far off doth not cauſe fear; be not herein miſtaken. For this is but the evil effect of mans corrupted nature, and great is the evil which this bringeth upon many. For hence it is, that ſo many do ſo little fear the day of judgement, as being a day to come after ſo many years: hence it is, that young people do ſo little fear the time of their death, preſuming it to be a long time that they have to live. But how long ſoever the time may be, if in the mean time feat and care do not prevent the evil that is to come, it will be

when it cometh, by ſo much the greater, by how much the tarrying hath been greater before that it came. And then alſo it will be the more fearful, the leſs it was feared. Be not therefore too ſlow in your fear, as becauſe evil is delayed, therefore not to fear it. The certainty of it giveth haſte enough unto it, and giveth you cauſe enough to fear it. Gods patience in forbearing is not to take away your fear, but to make your fear the more helpful unto you. And here let me alſo counſel you not to fear fear. For though there be in fear a burthenſom ſuffering of the ſoul, in regard whereof it hath been ſaid, that the fear of evil is worſe then evil it ſelf; notwithſtanding fear is not, for by this ſuffering you will ſuffer the leſs, and great is the eaſe, which the burthen of fear bringeth. And therefore howbeit fear, as it is a paſſion, be an hinderance both to counſel and action; becauſe paſſion maketh things to ſeem greater then they are, and becauſe it diſturbeth the inſtruments of action; yet as it is fear, ſo that it be moderate, it breedeth a carefulneſs, a diligence, an intention, both in adviſing with our ſelves, and in taking advice from others; and in working according to advice, whereby the counſel and advice muſt needs do the greater good. To which end it is, that you are adviſed by the Apoſtle, *To work out your ſalvation with fear and trembling*, *Philip.* 2. 12. Great is the ſafety where fear preſerveth, though the danger be great; great is the deſtruction where fear doth not preſerve, though the danger be ſmall. But now that your fear may be moderate, make uſe of theſe three helps. Firſt, accuſtom your ſelf to fear; for a good acquaintance with it, by taking away the ſtrangeneſs of it, will take down the exceſs of it likewiſe.

wiſe. Where it is found much, it is ſeldom found too much; it is the want of fear that maketh it to abound, when the force of neceſſity bringeth it. Secondly, think frequently of the evil that is feared; have it preſent in your thoughts, while it is abſent from you, feel it in your minde in ſome meaſure, when you do not feel it. This thinking of it will make you not to think too fearfully of it. Many will not think of evil, becauſe they will not fear it; but when they muſt think of it, then are they overcome with fear. To overcome therefore the immoderateneſs of fear, let not the evil feared be unthought of by you; your thinking of it is a ſtrong armour againſt it. Thirdly, be not unprepared for the reſiſting of the evil feared; be not unprovided to defend your ſelf againſt it. A negligence herein maketh your ſelf the weaker, maketh the evil the ſtronger, and from both the fear is made too ſtrong in you. A wiſe providence as it breedeth fear, ſo it leſſeneth fear; and it is, where providence is defective, that fear is exceſſive. Every one of theſe helps taketh away the ſuddenneſs of fear, which alwayes maketh it to be unmeaſurable. Laſtly, to propoſe an object to your fear, let it be the evil of ſin. It is that evil, which is the cauſe of all fear, and of all evil elſe which is feared: and therefore moſt fearful ought that to be unto you. Fear that, and you ſhall not need to fear the evil of Gods wrath; fear that, and you ſhall ſhew the true fear of God to be in you. Fear that therefore, and fear all thoſe things which may be any way occaſions or entiſements to draw you unto it. In this ſhew the fear of bluſhing, when that you do commit it: in this ſhew the fear of ſhame, when that you have committed it. For there

is nothing ſo reproachful, ſo diſgraceful unto you, a s this evil is. There is no evil ſo afflictive, ſo deſtructive as this is. This afflicteth, deſtroyeth both ſoul and body; this tormenteth, deſtroyeth both upon earth and in hell. In this your fear cannot be exceſſive; and though it cannot keep you from ſin, yet let it keep you from the exceſs of ſinning.

CHAP. 55.

Of the affection of Audacity.

THe oppoſite unto fear is audacity or boldneſs; but the oppoſition is not in reſpect of the object, for both do reſpect evil. It ſtandeth in this, that whereas in fear the evil object hath the victory over the ſoul, ſo that it flyeth from it; in audacity or boldneſs the ſoul hath the victory over the evil object, ſo that it adventureth upon it, and in a manner triumpheth as it were, before hand over it. Security alſo is oppoſite to fear, but that is onely privatively oppoſite; as being nothing elſe but a want of fear. But audacity is oppoſite to it by way of contrariety, the one being a going backward, and a ſhunning of evil, the other a going forward to meet it, and to encounter it. That which you have to do, is to look that your boldneſs, both in the beginning ſtand, and afterwards be carried on upon good ground. It is often the fault of boldneſs, that in the beginning it is good, and flouriſheth much, but in proceeding it languiſheth, fainteth, and fadeth; the ſhame of it then being by ſo much the greater, by how much the greatneſs of it was before glorious. In great enterpriſes boldneſs may fail of ſucceſs,

ſucceſs, and yet it may be a glory to it, to have attempted them. But let not boldneſs fail in it ſelf, that it do not ſhame it ſelf; and not onely want ſucceſs in the end, but get the ſhame of an ill beginning. Wherefore to ground your boldneſs well, let me firſt ſhew you upon what you are not to ground it; and then what you may beſt make to be the ground of it. Firſt, then do not ground your boldneſs upon your ſelf. And that you may not do ſo, conſider your infirmities, how many they are, your frailty, how great it is, your defects, how inſufficient they are. Whatſoever abilities there may be in you, ſee them with ability of rightly diſcerning them. Let them not appear greater then they are, and it will ſoon appear how little ground you have to place your confidence and boldneſs in your ſelf. You were made but of the duſt of the earth, and as ſmall as is the ſtrength of the duſt, which every winde bloweth away; ſo ſmall is the ſtrength that your boldneſs and confidence can have, relying on your ſelf. How weak is the ground of ſtrength that bears up your ſelf; and therefore how weak a ground muſt your ſelf be to bear up your confidence. Secondly, in your ſelf let not your boldneſs be grounded upon the ſtrength of your body. For ſurely it is not the ſtrength of Iron or Braſs, which yet are eaten out with Ruſt, beaten out with the Hammer to weakneſs and thinneſs: but yours is onely the ſtrength of ſlabby fleſh and blood, which in the bones is made ſomewhat a drier mud. Alas, ſoon is this ſtrength waſted by the ſtrength of ſickneſs; eaſily is it conſumed by devouring ſorrow and trouble. Many caſualties there are by which it is broken; one unhappy fall may

overthrow it quite. And as you are not to ground your boldneſs upon the ſtrength of your body, ſo neither upon the underſtanding or wit of your ſoul. The deepeſt underſtanding of man is too ſhallow wherein to lay the foundation: the ſtrongeſt wit is to weak to ſupport this building. And ſurely there is no greater underſtanding, then to underſtand this rightly; there is no ſharper wit, then to look into this truly. How many have been at their wits end in trouble, when th y have truſted to their wit? How many have quite loſt their underſtanding, when in their boldneſs they have reſted upon their underſtanding? Wit may be quick and nimble, but it is a quick-ſand for boldneſs to be placed on. Underſtanding may be ſolid and ſtable, but it is as unſtable water to him that putteth his confidence in it. Without your ſelf, ground not your confidence upon your wealth. Certainly it is a poor boldneſs that is raiſed upon riches. For howbeit many think wealth to be able to do all things, and as if it were God, do make it to be their God, in relying upon it: notwithſtanding it is but a falſe God, and the chief thing that it can do, is to deceive them that aſcribe ſo much unto it. The greatneſs of wealth is moſt of all in boaſting in performance of things it ſinketh away like melting ſnow. Ground not your boldneſs upon power; it is not the high command of it, that can ſet you up on high above the reach of evil: it is not the large extent of it, that can place you beyond the acceſs of hurt. What can the command of mans power do, who is himſelf ſubject to the law of ſo much neceſſity, and bound in the fetters of ſo many infirmities? What can the height of mans power do, who lies himſelf under the uncer-

uncertainty of ſo many events. Surely mans power hath no power to ſupport confidence. Much more do not ground your boldneſs upon wine; for howbeit the wine doth multiply hot ſpirits, and they may cauſe a boldneſs: yet it is often a cup of folly that thereby is put into the hands of men, and the pouring in of wine is the pouring out of their ſhame in the boldneſs of their courſes. And when the drought is paſt, they are cold with ſorrow for that which they have done in the heat of their fool-hardineſs. Let not alſo Anger be the ground of your boldneſs; it is a raſh boldneſs that is ſo grounded: and as raſhneſs maketh boldneſs to be the more haſty, ſo boldneſs maketh raſhneſs to be the more hurtful. It is a blinde boldneſs alſo that thereby is cauſed; for anger blindeth judgement, and a blinde judgement cannot give light to boldneſs: ſo that the blinde leading the blinde, it muſt needs be by blinde chance if the right way be found; and it is a great chance if miſchief do not finde them. As for other men, ground not your boldneſs either upon this, that you have no enemies; or elſe upon that, that you have many friends. Ground it not upon this, that your ſelf hath done no hurt to cauſe enemies; or elſe, that you have done much good to procure friends. Ground it not upon this, that your friends can do much for you; or elſe, that your enemies can do little againſt you: for often enemies lie hid, and are then ſeen when they are not look'd for; often friends appear, but are then hid, when they ſhould be ſeen. Often, he that hath done no hurt hath much hurt done him; he that hath done much good, hath no good done for him. Often, enmity makes men to do much, where little is feared;

and often friendſhip doth little, though it can do much. On the other ſide, there are three things which you are to make the ground of your confidence; A good Cauſe, a good Life, a moſt good God. The two firſt procure the laſt, and it is the laſt which giveth force and vertue to the other two. If therefore your cauſe be good, be bold in it: for howſoever your cauſe may ſucceed, your boldneſs is warrantable in you; let not therefore that fall, whatſoever may fall out. Want of confidence way wrong a good cauſe, but a good cauſe is not wronged by a wiſe confidence. To a good cauſe, adde a good life, and that may well adde much unto your confidence. By a bad life a good cauſe may be marred, both in the confidence which it giveth, and in the ſucceſs which it findeth. But a righteous life is bold as a lion, and that maketh a good cauſe bold as it ſelf is; and God maintaineth both, giveth the bleſſing of comfort to them both. Wherefore, above all be confident in God, in him be bold. He it is, not man, that can ſupport your confidence. With him are wiſdom, underſtanding, power, riches in the perfection of them. He is a ſure friend, and no enemy can ſtand againſt him. Upon him ſtay your ſelf, who is firmneſs it ſelf. Other things you may and muſt uſe which he hath provided for you; but you muſt confide in him alone, who is the confidence of all. One thing let me eſpecially warn you of, and that is, not to be bold in the practice of wickedneſs and ſin: it is a victory ill gotten, a triumph ill made. The victory may be with booty of profit, the triumph may be in pleaſure and delight. But when eternal ſorrow ſhall ſubdue and conquer both of them, and Gods Juſtice

ſhall

ſhall triumph over them in the fury of his wrath, what woful ſlaves will wicked people be unto endleſs torments? They may with boldneſs caſt themſelves upon the rocks of miſery, which not ſeldom in this life do accompany wickedneſs; and which are ſhallow remonſtrances of the depth of miſery, which is to follow in the next life. But when they ſhall be caſt into the gulf of deſtruction, how will then their boldneſs be confounded, and themſelves ſwallowed up in anguiſh for evermore?

CHAP. 56.

Of the affection of Anger.

ANger is an affection, which alwayes ſuppoſeth hurt done, or apprehended to be done; and it is no ſmall hurt which it ſelf doth, if not well guided. In a lawful war, and upon juſt occaſion it is a good ſouldier, but a very bad commander. So far as it obeyeth reaſon, it may do good ſervice; but where it takes upon it to overbear reaſon, it overthrows right. Willing enough it is to hear reaſon, in ſhewing the hurt and wrong that is done; but it will not be ſhewed by reaſon what it is to do. If you lead it, you may go on rightly with it; but if that lead you, you will quickly go out of the way. Take it therefore in your hand, and hold it in your power; let not that have a hand over you, that it do not betray you into the hands of your enemy by ſin and wickedneſs. He maketh much uſe of this paſſion, and much is the miſchief that he cauſeth by it; as ſtrife, reproach, ſwelling pride, ſwearing, raſh boldneſs, and many other ſuch bad daughters

daughters are the brood of this mother which he begetteth. The ſorts of it are three. In ſome it is a ſharp anger, and is quickly raiſed; in others it is a bitter anger, and holdeth long; in others it is an hard anger, and hath never done, until it be revenged. But ſtop the haſte of that, which being not ſtopped is ſo over-haſty; hold that back, which being not held, holdeth out ſo long; and have nothing to do with that, which hath never done. Or elſe, anger may be ſorted another way thus: and firſt there is a ſilent anger, which ſaying little, rageth the more, and boiling within the breaſt in ſilence, maketh loud cryes within it ſelf, by which it is the more incenſed. So that the troubled minde findeth the greater tumult from its own quietneſs, and the grievous flame of a mans ſhut up anger, doth the more conſume him. But becauſe another may have done you hurt, do not therefore hurt, or do your ſelf worſe hurt, then the hurt that is done you. Secondly, there is an anger ſhewed by the voice onely; as when the rage of it is ſo great, that it hindereth the tongue in ſpeaking, and maketh it to utter a rude, imperfect, muttering, ſtammering noiſe. For reaſon in this caſe, being very much diſordered, it maketh the tongue alſo, which is the inſtrument of reaſon to want the order of ſpeaking. But be not ſo much out of order, as in a manner to become mad, and not to know what you ſay. Thirdly, there is an anger which expreſſeth it ſelf by many words, or often repeateth the ſame to make them many. For the mouth ſpeaking out of the abundance of the heart, and in anger the blood abounding about the heart, it maketh the mouth to abound with multitude of words. But let your tongue bleed rather with biting of it, then ſuf-

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fer it to pour out the many biting words of ſuch fooliſh anger. In all theſe angers, there is much ſtrength of paſſion, but it is from much weakneſs of mind that it ariſeth. For as weakneſs is apt to receive hurt ſo it is the weakneſs of the minde that is ſo apt to receive the apprehenſion of hurt, which is the cauſe of anger. Shew therefore the ſtrength of your underſtanding in deſpiſing the things of this world, and that will make you alſo to ſleight the injuries that the world can do you. Anger it ſelf doth ſleight ſmall things, and if you ſhall reckon the things of this world to be of ſmall value, it will be an excellent means to make anger ſmall in you For ſurely it is the high eſteem of the things of this life, that maketh anger to be ſo high in men, if they be wronged in them. Another excellent means to order anger, is to be humble in your ſelf, and as you do not value much the things of this world; ſo not to care though the men of the world do value you little. For the great firebrand of anger is the conceit of being diſreſpected, and that we are not regarded according to our worth, and as we ought to be. Hence it is that if wrong be done by an inferiour perſon, becauſe the diſreſpect is thought to be the greater in it; therefore the anger is the greater upon it. Hereupon it is, that if a friend or brother do offer an injury it maketh the greater anger to be conceived againſt them, becauſe it is conceived that ſuch a one ſhould have had the more reſpect of us. But bring your ſelf into a lowly minde, and then though you be low in the reſpect of others, you will be above your ſelf in the paſſion of anger, and in the governing of it; and make your ſelf both in your lowlineſs, and in the moderation of anger, exalted much the more in the

the glory of true worth. There is in anger it ſelf an evidence of pride; from whence it is evident, that by the ſubduing of pride, there is a ſubduing of anger alſo. Who ſo ſoon angry and fierce in their anger, as they who are proud. And who ſo proud as they, in whom every ſmall matter cauſeth great anger; and in whom their great anger will not admit of ſmall ſatisfaction. They are joyned together, and the ſuppreſſing of one, ſuppreſſeth the other alſo. And therefore let not pride alſo make you to deſpiſe others. For anger quickly inſulteth, where ſcorn contemneth. But rather think others better then your ſelf, and then as people uſe not to be angry with their betters; this likewiſe will be a good means to reſtrain the inordinateneſs of anger in you. To add one help more, have a juſt and upright minde in you; and anger will much the leſs trouble you. For anger alwayes pleadeth, and pretendeth for it ſelf juſtice, ſo that it is by way of juſtice in requiring puniſhment for wrong, that it ſeeketh revenge. From whence it is, that to him who is angry, his anger doth never ſeem to be unjuſt. And hereupon it is, that anger doth ſo hardly repent, becauſe juſtifying it ſelf, it ſeemeth not to be guilty of any thing, whereof it ſhould repent. But the adviſe of the Apoſtle is, *Be ſlow to anger; for the wrath of man worketh not the Juſtice of God, James* 1. 19, & 20. And ſurely whatſoever juſtice anger may ſtand upon, it often makes many to lie under the injuſtice of it. Yea, though there may be a juſt cauſe, yet where anger handleth it, there is too commonly injuſtice put into it. Wherefore if your minde be upright in juſtice, this will keep anger from miſtaking in it; and where it is not miſtaken,

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it is ſeldom miſguided. Be not partial to your ſelf, and you will not ſoon be angry with another. Judge of things truly, and anger will be judged an unfitting judge of them.

CHAP. 57.

Of Faſting.

THe ſoul in man is the miſtreſs, the body is the ſervant; and as the ſervant followeth the miſtreſs, ſo let the conſideration of the body follow the conſideration of the ſoul. Now the body is a ſtubborn ſervant; and as *Sarah* dealt hardly with *Hagar*, ſo had you need to deal hardly with the body. It is better that your body ſhould ſuffer hardneſs from you, then that you ſhould ſuffer hurt from that. To tame therefore the ſtubbornneſs of your body, take it down by faſting. As for the time and manner of your faſting, I leave it to your own direction. But to keep your faſt rightly, firſt I would have you to keep it unto God. For ſome do faſt, but they keep it to the devil. Such are they, who not ſucceeding in their ſinful plots, nor thriving in their works of iniquity, they are ſo vexed at it, that they cannot eat their meat. They feed not according to their deſires upon their ſinful contentments, and therefore for very anguiſh of mind they faſt from their food, whereby nature ſhould be ſuſtained, and pine away for it. Thus did *Ahab* faſt, when he could not obtain of *Naboth* his covetous deſire, concerning his vineyard. *He laid him down upon his bed, and turned away his face, and would eat no bread,* 1 *Kings* 21. 4. Others faſt, but they keep it to the world.

world. For ſo eager and violent are they in following the things of the world, that they deprive themſelves of their natural ſuſtenance. They will ſcarce allow themſelves food; and are very ſcarce in allowing themſelves time to take their ordinary nouriſhment. Others keep a faſt to authority; and becauſe it is commanded by thoſe, whom they dare not diſobey, they abſtain for the time; but they have little ſtomach to it, and they had much rather to fill their ſtomachs as they uſe to doe. They faſt indeed with ſorrow, but it is a ſorrow, becauſe they faſt; and ſuch is their longing after food, that they think the time to be very long, until the time of Faſting be paſt. Others Faſt to themſelves, and for their healths ſake. And howbeit this Faſting be not to be condemned, becauſe it is an excellent preſervative againſt many diſeaſes, and a ſoveraign medicine for the curing of many ſickneſſes; nevertheleſs it muſt not be miſtaken. For though God alloweth this faſting, yet this faſting is not kept to God. In keeping a faſt to God, we muſt not impair the health of our bodies; but if we keep it for the health of our bodies, we keep it to our ſelves and not unto God. Others keep a faſt unto the ſight of men, that they may be noted, and talked of for it; that their abſtinence may be praiſed, and that they may be conceived to have a great fulneſs of holineſs, who are contented to be ſo empty in forbearing of food. But theſe hypocrites have their reward, *Mat.* 6.16. the reward of their faſting from men, and ſhall have the reward of their hypocriſie from God. A reward they have of as little worth as their faſting, and ſhall have a reward of as great ſhame as their hypocriſie

criſie deſerveth. Laſtly, others keep a faſt to a vain opinion of faſting, as if it were meritorious to ſatisfie for their ſins, and to procure heaven. But ſurely it is not the not ſatisfying of our appetite that doth ſatisfie the Juſtice of God: it is not the not feeding of our bodies, that makes us worthy to feed on the tree of eternal life. It was indeed the eating of the forbidden fruit that did caſt us out of paradiſe, but it is not the not eating of our allowed food, that deſerveth to bring us into heaven. There is no merit but in Chriſt, no ſatisfaction for ſin but by Chriſt. He faſted for us, and he it is who hath ſatisfied Gods Juſtice, who hath purchaſed the glory of heaven for us. To keep then your faſting unto God, which is the thing I would have you to do: Firſt, let your faſting be accompanied with prayer, whereby you ſhall make your ſelf a companion of Gods ſervants in faſting. They have always joyned them together, as Gods word wil ſhew you. And indeed one principal end of faſting is to quicken our prayers, and to make them the more lively. Prayer without faſting is often feeble and weak; and faſting without prayer is with God to ſmall effect. Wherefore as faſting is an harbinger to prayer, ſo let prayer be an attendant upon faſting. Secondly, let your faſting be accompanied with charity, and as your own faſting ſheweth you the miſery of the poor, in their want of food; ſo in your faſting ſhew your charity to the poor in relieving of them. There are two things which do hinder charity to the poor; one that we are not ſenſible of their diſtreſs, the other, that perhaps we are not able to ſuccour them. Faſting helpeth both. For that makes us to feel in our ſelves then, what they do feel often; and that which

which we ſave by faſting, maketh us the more able to help them. Thirdly, let your faſting be accompanied with repentance; and faſt from ſin, as well as from food. The faſting of the body, is but the body of faſting; it is the faſting of the ſoul from ſin, that is the ſoul of faſting. Outward faſting is but the face of faſting, it is the inward faſting of the heart in ſorrow for ſin, that is the heart of faſting. What is it to be empty in our bodies of meat, and to be full in our ſouls of the power of corruption, and of iniquity? What is it to keep out meat from our ſtomachs, and not to keep out of our hearts malice, and envy, and covetouſneſs, and pride, and many other filthy luſts? What is it not to put food into our mouthes, and to ſuffer to come out of our mouths ſwearing, and lying, and ſlandering, and evil talking? And well may you joyn repentance unto faſting, ſeeing it is that which faſting doth ſo many wayes teach you. For as in faſting you take away the food from your body; ſo thereby you are taught to acknowledge, that God for your ſins might juſtly take away even all his favors from you. As faſting is, as it were a chaſtiſing and puniſhing of your ſelf; ſo thereby you are taught in an holy indignation and anger to chaſtiſe your ſelf, as it were, for your ſins. As in faſting you deny to your ſelf the neceſſities of eating and drinking; ſo thereby you are taught to deny to your ſelf your ſinful luſts and deſires. As in faſting you confeſs your ſelf to be unworthy of the very meat that you eat; ſo thereby you are taught to confeſs, that by your ſins you are unworthy of the leaſt of Gods favours and bleſſings. As in faſting you do, as it were, make amends to the creatures for your intemperate abuſing of them; ſo thereby

thereby you are taught to make amends, as it were, to God by amendment of your life; whoſe mercy and patience you have ſo abuſed in your ſinful wayes. Laſtly, as in faſting you do, as it were, take a particular revenge of your ſelf; for that firſt ſin of eating, which did caſt man out of Paradiſe; ſo thereby you are taught to take revenge, as it were, of your ſins, by caſting them out of your heart and ſoul. And now to mention ſome eſpecial occaſions of faſting unto you; one is, when you are to go about any ſpecial work, that Gods bleſſing may go along with you. Another is, when you perceive any great evil to be threatned againſt you; that through Gods mercy it may be prevented by you. The laſt is, when you finde any great judgement upon you; that by Gods mercy it may be removed from you. Theſe occaſions have Gods ſervants generally taken; and you ſhall follow good examples in taking the ſame courſe. Yea, our Saviour Chriſt himſelf began the work of our redemption by faſting; and let me end with ſo glorious a pattern herein for you.

CHAP. 58.

Of Pride of Apparel.

YOu have ſeen the body to be a ſtubborn ſervant, you may farther ſee another bad quality of it, and that is pride. For ſtubbornneſs and pride are linked together, and help to make that chain, whereby the body is enſlaved to the power of ſin. This pride of the body chiefly is ſhewed in the apparelling of it, and in the bravery thereof; whereupon ſome do ſo ſet

their mindes for the adorning of the body, that the adorning of the ſoul with vertue and grace, is little minded by them. The putting on of Chriſt is a thing that is quite put out of their minds. Their time, their care, their ſtudy, their means are all ſpent in ſetting out themſelves in the outſide of their clothes. How many women are there that leave their husbands for their clothes? And whereas their love ſhould be towards their husbands, do ſet their love upon their fine clothes. Yea, how many men and women are there, that leave their God for their clothes. And whereas God ſhould have their hearts, they give them to their brave clothes. It was the policy of the Lacedemonians, that to keep their wives from this pride of apparel, they ſuffered none to wear gay and flouriſhing clothes, but onely harlots. They made the true reproach of an harlot to take away the falſe conceit of the glory of apparel. For indeed, what is there in apparel that ſhould be counted a glory? Is it not made either of the hair of beaſts, or entrails of worms, or mettals of the earth, or ſome other ſuch like thing? And is there in theſe any thing, whereof to be proud? What ornament can theſe be? What adorning can theſe beſtow? Surely that which is eſteemed to adorn muſt be eſteemed to be better then that which is adorned by it. And therefore what do they but make their apparel to be better then themſelves, who think their apparel to be ſuch glorious ornaments unto them? And if their clothes be better then themſelves, how then are they the maſters of them? The manner generally is, that the covering of any thing is worſe then that which is covered with it; as the cabinet, then the jewel that is in it; the caſe, then the cabinet; the

body,

body, then the ſoul. And how then is it, that the clothes, the caſe of the body, ſhould be made of more value then the body? For I doubt, that if the bodies of many ſhould be ſold, they would not yield that price that their clothes did coſt them, when they were bought. Surely it ſeemeth, that ſuch are faſt aſleep in folly; and in their ſleep do dream of the great worth and excellency of their clothes. Whereas in ſuch gay and gallant clothes, there is nothing to be found, but the ſhame and reproof of vain and fooliſh mindes. Let it not ſeem therefore a vain thing unto you, to be directed in your clothes, ſeeing there is ſo much vanity in the uſe of clothes. Indeed clothes in themſelves are neither good nor bad; but in the uſing of them both goodneſs and badneſs is ſhewed. For as in vertue, ſo in theſe there is both an exceſs, and a defect which are to be ſhunned, and a mediocrity which is to be followed. And but to note theſe unto you. Firſt, an exceſs in the uſe of apparel, is a vain glorious oſtentation of it; as deſiring to be gazed at for it, and as deſpiſing others in reſpect of the bravery of it. To which end it is, that in this bravery many do look upon themſelves ſo much, thereby calling, as it were, to others to look upon them; and telling, as it were, themſelves how much braver then others they are. The defect in this kind is a ſordid ſlovinglineſs, which expoſeth it ſelf to the laughing and mocking of ſuch as do behold it; and yet with a benummed impudency, is even careleſs and regardleſs of it. Thus ſome having their clothes, even cloathed with a durty uncleanlineſs, are neither aſhamed to ſee it themſelves, nor yet that it is ſeen by others. They are no Phariſees in often waſhings, but are able to defile any one that co-

meth near to touch them. The mediocrity here is an humility in apparel; which as it little eſteemeth bravery, ſo it much diſliketh ſlovinglineſs; which as it loveth not oſtentation, ſo it hateth uncleanlineſs. This maketh them, who have it, to look upon themſelves, that nothing be offenſive to others; but they care not though others look not upon them. They would not be ſcorned, nor deſpiſed for their clothes; neither would they be admired or talked of for them. Secondly, an exceſs in apparel is the unmeaſurable coſtlineſs of it; as when more is expended on it, then beareth proportion either to the eſtate of him that weareth it, or to the rank wherein he is placed, or to other occaſions which cannot ſpare that, which therein is laid out. How many do empty the inſide of their purſe, and make that poor, to make the outſide of their clothes rich? They care not how much they owe, how little they have to pay; ſo that they have rich clothes. How many are there, who reſpect not their condition, though that may be low, ſo that themſelves may be reſpected for the high price of their clothes. They would not be known in the one, and deſire onely to be known by the other. How many are there, who ſpend that upon their apparel, which either the health of their bodies, or education of their children, or help of their friends, or other neceſſities do finde much wanting? They beſtow much where it needs not, and have little to beſtow where it is required. The defect in this kinde is a miſerable wretchedneſs; which rather then it will open the purſe, lieth open not onely to the ſcorn of the world, but even to the hardneſs of the weather, which is not aſhamed to wear rags and torn clothes, that it may wear the name

name of riches, and wealth. Thus there are, that hang on their bodies a courſe and thread-bare coat, that others may hang upon them to borrow money of them. Their good means cannot afford good clothes unto themſelves. The mediocrity here is a contentment in ſufficiency; this ſeeth that nothing be wanting to civility and neceſſity, that nothing be ſuperfluous to vanity and folly. This taketh meaſure of the eſtate which a man hath, of the rank wherein he is, of all other things which do concern him: and thereby hath the meaſure taken of his clothes. This keepeth well the purſe, and keepeth it ſelf by it in good and fitting clothes; is not kept by it from that which either nature or uſe requireth. A third exceſs is a lightneſs in apparel; as when ſome make themſelves pictures in their clothes, by a ridiculous variety of colours; or by ſome phantaſtick faſhion, make themſelves maskers in their ordinary habits. And not much better is their levity, who follow preſently every new faſhion, that they ſee or hear of. Surely it may be feared, that there is little following of godlineſs, where there is this light following of faſhions. The defect in this kinde is an affected auſterity of apparel; as when ſome one will keep an old rude faſhion in apparel, when it is ſeen in no one, but in himſelf. But it never doth well, when any part or member diſagreeth from the whole; and howſoever there may ſeem to be an oppoſition to pride in not following the faſhion; yet the affectation of it may carry too much pride in it. The mediocrity here is a decent ſimplicity, which ſheweth neatneſs in plainneſs, and hanſomneſs in a neglect of bravery. It was good advice, which an ancient Father gave to another, asking,

as it ſeemeth his advice in this point. I would not have you to be too haſty to forbid the uſe of gold, and adorning in apparel. And it is not mine intention to be too raſh in it. I would have apparel to be ſuited to nature, to age, to perſon, to profeſſion, to condition, to form, to time. And as for you, to whom I write, I deſire that you would ſo cloath your ſelf upon earth, that in heaven you may be cloathed with immortality and glory never to be put off.

CHAP. 59.

Of carriage in Sickneſs.

A Third bad quality of the body is, that it is a ſickly ſervant. For our firſt parents having a cup of poiſon given them by the old ſerpent, in them their whole poſterity was infected. So that it is an univerſal diſtemper, which is the natural temper of the whole body; and he hath not the body of a mere man, whoſe body is not inclining unto ſickneſs. Some are more inclining to one ſickneſs then to another; and ſometimes we are more inclining to ſickneſs, then at other times: but in all, there is always an inclining unto it. The diſeaſes of the body are by one reckoned up to be three hundred: the diſeaſes of the eye onely are by another caſt up to be an hundred and twelve. But as it paſſeth the phyſicians skill to number them; ſo much more to preſerve from them. The world is not ſo old, but that there are ſtill new diſeaſes; and as wanting names, whereby to call them, it is onely by the name of a new diſeaſe that we do diſtinguiſh them, But whatſoever the ſickneſs may be, new or old,

old, it is no new thing to be ſick: and though the phyſician may be unacquainted with the diſeaſe, to be diſeaſed is the familiar acquaintance of mans body. Whenſoever therefore it may ſhake you by the hand, let it not onely be your care to have one to look unto you, but look carefully how you carry your ſelf in in it. You may indeed think how you came to fall into it, which is a general thought of ſick people; but chiefly think of your ſins, into which you have fallen; and for the curing whereof, your ſickneſs is Gods phyſick to you. For ſickneſs is Gods purging potion, whereby he ſeeketh to cleanſe us of the evil humours of ſin that are in us, and to empty our lives of that naughtineſs, wherewith they are too much filled. Let therefore your ſickneſs, which is Gods phyſick, herein work with you, by your repentance and amendment of your life: and then that phyſick which you ſhall take for the curing of your ſickneſs, ſhall work much the better with you. Think alſo when ſickneſs takes you by the hand, that it is Gods hand, who thereby doth feel your pulſe, and try how you will take his fatherly chaſtiſement from him. And therefore let God ſee your good contentment in his good pleaſure, your mild patience under his ſmarting rod; your humble minde in his humbling viſitation; your ready thankfulneſs for all things unto him. And ſurely if you think well of it, ſickneſs is that, for which you have cauſe to thank the Lord. For it is alſo a ſoveraign cordial which God beſtoweth upon you. I may call it a cordial, becauſe it proceedeth from the cordial affection and love of God unto his children, and becauſe it maketh his children the more cordial in his ſervice, and knitteth their hearts the more ſtrongly unto him.

There is in this cordial a quickning and reviving vertue; and when in ſickneſs there is a decaying and fainting of the natural ſpirits, there is by ſickneſs a ſtrengthning of the ſpirit, and an enlivening of ſpiritual graces; ſo that prayer is ſtirred up to a greater height of fervency, faith is much encreaſed in the faſt holding of it, zeal flameth much more in heavenly meditations, charity is enlarged in the bowels of it, and when the fleſh is weak, then is the ſpirit ſtrong. Shew therefore in your ſickneſs, your ſickneſs to be this cordial unto you, and glorifie your heavenly phyſician in the working of his phyſick. It is an happy ſickneſs which is thus ſanctified. Again, in ſickneſs think of death; ſickneſs being Gods remembrancer of death unto you. Sometimes it is his meſſenger of death, but alwayes his remembrancer; and therefore ſo think of it, as to prepare your ſelf for it. To be prepared for death, will not make you dye any whit the ſooner, although you may die much the better for it. And ſurely it may well be thought, that God doth often lengthen their lives by recovery from ſickneſs, whom he ſeeth in ſickneſs to be careful to prepare themſelves for death. Howſoever in time of ſickneſs prepare your ſelf for death, leſt dying without time of ſickneſs, you may not be ſo well prepared for it. Indeed it is needful at all times to be prepared for death; becauſe we know not at what time it may come unto us. But ſickneſs ſhewing, as it were, a nearneſs of death, doth more eſpecially call upon us to be in readineſs for the coming of it. As for your recovery, you are to ſeek it three wayes. Firſt, from God, ſecondly, from Gods Miniſter, thirdly, from Gods Phyſician. From God you muſt ſeek it, by ſeeking

ing pardon of your ſins. Begin with that which was the beginning of all the evil, miſery, and ſickneſs of mans life. For if you obtain the pardon of your ſins, whatſoever the end may be, whether a recovery from your ſickneſs, or the ending of your mortal life by death, it ſhall be happineſs unto you. If this petition be not granted, all other petitions are in vain made; for either they are not granted, or granted to your hurt. Let this therefore be your great requeſt, in which you are moſt earneſt. Take not in this a denial at Gods hand; and that he may not deny you, offer it up in the name of Chriſt Jeſus, to whom he can deny nothing. By faith anoint your prayers with his blood, which being ſhed for ſin, is that which doth obtain the pardon of our ſins for us. From God you muſt ſeek your recovery by craving his bleſſing upon the means which ſhalbe uſed for your recovery. He it is, who hath bleſſed all things with that vertue which they have; and it is his bleſſing upon all things, that maketh their vertue to be uſeful to us. You may have the means of recovery applied unto you; but if you have not Gods bleſſing with them, you want the chief means for their doing of you good. This therefore you muſt get by prayer, whatſoever means elſe you may get otherwiſe. This is the univerſal medicine, which muſt be joyned to all medicines to make them effectual. Secondly, the help which Gods Miniſter doth afford you, is by directing you in your repentance, by inſtructing you concerning your Sickneſs; as how to carry your ſelf in it; what uſe to make of it: and by praying unto God for you, to be your comfort in your ſickneſs; to give you the comfort of recovery from your Sickneſs; to be your defence againſt your ſpiri-

ſpiritual enemies; to forgive the enmity of your offences againſt himſelf; to ſupply your defects from the fulneſs of Chriſt Jeſus, to ſupport your weakneſs by the ſtrength of his Spirit; and to do in all things for you, that which he knoweth to be the beſt for you. Think not theſe things, either not to belong to your ſickneſs, or not to tend to your recovery: I believe that all, who have rightly made uſe of them, have never found the good of them to have failed. And what more neceſſary thing for a ſick perſon can be thought of, I do not know. Let me alſo tell you, that the ſooner they are uſed, the more good they do. Laſtly, your recovery muſt be ſought from Gods Phyſician. I call him ſo, becauſe I take his calling, his skill, his ſucceſs to be from God: and he that doth in the true fear of God acknowledge this, may well have this title given unto him. Do not therefore ſo much call him your Phyſician, but conſider him to be Gods Phyſician; that God may make his phyſick to be your cure. In chuſing your Phyſician look to three things; his skill, his judgement, his care. His skill is the fruit of his ſtudy, his judgement is a gift of nature in him, his care is the truth of his religious honeſty. Skill without judgement is often miſtaken, judgement without skill is too much blinded, skill or judgement, or skill and judgement, without care, are ſhamefully unprofitable. But if your Phyſician may have all theſe in him, yet do not you put your truſt in him; Let that be in God alone. Wherefore, deſire of God to direct your Phyſician, in his skill, his judgement, his care: and when he hath made ready your Phyſick, and you are ready to take it, to all the ingredients which he may have put into it, do you adde ſtill one more,

more; and pray to God heartily and faithfully to bleſs it unto you. Phyſicians ſay, that Phyſick doth not work, unleſs the heat of nature be of power to overcome the Phyſick: but to make Phyſick work kindely, the heat of fervent prayer is moſt powerful. Now if God be pleaſed to ſend you recovery, take heed, be not negligent in ſending back your thanks unto him. And let it not be your worſt thanks, leſt a worſe thing happen unto you. Above all, when God hath given you amendment from your ſickneſs, do you ſhew the amendment of your life; that the lengthning of your temporal life, may reach to the beginning of your eternal life.

CHAP. 60.

Of Ruling the Tongue.

A Fourth bad quality of this bad ſervant the body, is, that it hath too much Tongue, and indeed a naughty Tongue. For were there nothing elſe to make it naught, the too much talking of it were enough to do it. An overflowing ſtream eaſily gathereth mud, and an overflowing Tongue quickly gathereth the mud of ſin and naughtineſs. For let them be but idle words wherein we are careleſly free, yet while we neglect to take heed of idle words, we come to hurtful words. Yea, let them be good words wherein our freeneſs is bold, yet often it cometh to paſs, that when many words are uſed, the ſpeech which began with good things, proceedeth to ſomething that is naught.

naught. It is therefore the counſel of an ancient godly Man, Love ſilence, ſet a watch before your mouth, be dumb, that you be not pratlers: and let me adde, be not a pratler, that you be not naught. For the ſin which is committed with the tongue, is of all moſt eaſie; and withall it is manifold, and of many kindes. The Devils manner is to lay traps for us every way, but no way ſo much as by a ſinning Tongue: for there is no part of the body ſo fit for the miniſtery of ſin and deſtruction, as the tongue is. When our Saviour cured the man that was deaf and dumb, the Evangeliſt ſaith, *Mark* 7. 32. *That looking up to heaven he ſighed, and ſaid, Ephata, Be opened.* But why did our Saviour Chriſt ſigh? was he unwilling to relieve the diſtreſſed? Or was he loath to ſhew this man this favour? Either this miracle was a thing expedient to be done, or elſe it was not expedient to be done. If not expedient to be done, why did our Saviour do it? If it were expedient to be done, why did he ſigh? Perhaps this ſigh at this time, was like that groan which our Saviour gave when he raiſed up *Lazarus* from the dead. And as there ſome give the reaſon of it, becauſe he was to call back *Lazarus* into this miſerable life, wherein he was to undergo many dangers; ſo here our Saviour ſighed, becauſe he was to reſtore ſpeech to the dumb, by which he ſhould be ſubject to many evils and dangers; ſeeing that the Tongue is a dangerous thing, and that many have periſhed by it. For the Tongue of a talking fool even ſwalloweth up himſelf. It is like a quackmire, full of lightneſs and inconſtancy, moving and ſteering upon any occaſion; and into which himſelf ſinking, is ſwallowed

up

up by it. His Tongue making no end of talking, is like a bottomleſs gulf, in which himſelf is drowned and periſheth. The Pſalmiſt ſpeaking of the fooliſh and wicked, ſaith, *Their throat is an open ſepulcure, Pſalm* 5. 9. Open it is, and ready even to devour themſelves. Wherefore let me give you that advice which an ancient godly Man giveth; Let your mouth not be a ſepulchre, but a treaſury; and as a treaſury is ſhut and not open, ſo let your mouth be. For ſo the mouth of the wiſe is, then onely opening, when it iſſueth forth ſome matter of moment, worthy to be received. The mouth of a wiſe man is not like a devouring gulf, but a pleaſant fountain; where the hollowneſs of the circled inſide being framed in the manner of a natural cave, from thence the water floweth out with ſo great quietneſs, and runneth, as it were, with ſo ſoft ſtaidneſs, that one would not think it to increaſe, but that he perceiveth the benefit which his words yield. The Hebrew phraſe tearmeth it, the Tongue of the ſea, where the ſea ſhoots it ſelf by ſome Bay into the land. Now as the open and wide ſea is boiſterous with ſwelling waves, raging with furious winds, which toſs and tear the ſhips; but in the Bayes, and where the ſea enters into rivers, it is more ſtill, and the ſhips have more ſafe and quiet riding; ſo it is in mans life. An open mouth, and looſe tongue, are like the open ſea, and looſe waves, diſtreſſing mans life with many ſtorms of diſquietneſs: but where the Tongue is kept at a Bay, and ſhut up within the Bay of a careful government; where the mouth is calmed by the cold and freſh waters of meekneſs and ſobriety, there doth the ſhip of the ſoul ride moſt

moſt quietly, and is harboured moſt ſafely. Indeed life and death are in the power of the Tongue; neither doth the Priſoner ſtanding at the bar depend more upon the tongue of the Judge, either for life or death, then doth the life and death of every one depend upon his own tongue. *By thy words*, ſaith our Saviour, *Mat*, 12. 37. *thou ſhalt be juſtified*; *by thy words thou ſhalt be condemned.* The Tongue is like a ſword, as well in uſe, as in the ſhape of it. For as a ſword being taken up againſt an enemy, preſerveth his life by whom it is taken; but if it be thruſt into his bowels that holdeth it, bringeth death unto himſelf that thruſteth it: in like manner, they that uſe their Tongue well, procure life by it; they that uſe it ill, make it to be the inſtrument of death unto themſelves. Be wary therefore to uſe your Tongue well, and that you may do ſo, do not uſe it much. There is nothing that a wiſe man ſpendeth idly, more unwillingly, then his words. The fulneſs of wiſdom in him cauſeth a ſcarcity of the other: he having knowledge, hath not many words. But yet by his wiſdom he knoweth when to ſpare, and when to ſpend: when need requireth, and uſefulneſs commandeth, none more free of his words; when theſe are wanting, none more ſparing of them. Wherefore, the differences of time, and the changes of things in time, are diſcreetly to be weighed, leſt tha when the Tongue ſhould be reſtrained, it flow forth unproprofitably; or elſe, when it may ſpeak profitably, it then reſtraineth it ſelf through ſloth. The Tongue is wiſely to be guided, not to be be bound up, as never to be untied. Of the Dove which *Noah* ſent forth out of the Ark, it is ſaid, that ſhe returned with

with an Olive* *Branch* in her mouth: & what is the tongue in the mouth of the wiſe, but an Olive Branch? His words are like the oyl which the branch yieldeth, having the brightneſs and clearneſs of wiſdom and vertue in them: whereby as they give grace and beauty to the ſpeaker; ſo they give light, and comfort, and delight unto the hearers of them. Be therefore ſuch a Dove, and let this olive branch flouriſh in your mouth. But let not your tongue be like a leaf moved with every winde, and hardly ever ſtanding ſtill. This labour of overmuch talking, is that, which of all others may beſt of all be ſpared; and lying ſtill is no where ſo commendable, as when the tongue lieth ſtil in the mouth. Indeed talking is not truly to labour, the labour, rather is to hold ones peace; and it is a harder thing to know how to be ſilent, then how to ſpeak. You may hear many to ſpeak, when they know not how to hold their peace. But it it is a rare thing for any one to hold his peace, when to ſpeak no way doth profit him. Let it be your care therefore to make your tongue a profitable ſervant, both in ſpeaking and in ſilence; and reform in it eſpecially that bad quality of too much talking, whereby it becometh ſo naughty a ſervant unto many, and will never do you good.

* Gen. 8. 11. *So the word ſignifieth, as well as a leaf.* Neh. 8. 16. *So it is tranſlated. And ſo in this Text the Septuagint do tranſlate it.*

CHAP.

CHAP. 61.

Of the Wantonneſs of the Eye.

A Fifth bad quality of this bad ſervant, is the wantonneſs of it, and that is chiefly to be conſidered in reſpect of the eyes. For they are the great wantons of the body, and great is their wantonneſs in a luſtful deſire after every thing they ſee. Their ſight is quick, and their longing is as haſty. The deſire of the eyes is a bold asker; and if they may have for asking, they will ask often enough. Yea, indeed too bold it is, and too often taketh leave, where it is not granted; and that will be ſatisfied, when care laboureth to withhold it. The ſight is a ſenſe eager in hunting after pleaſant delights; and you muſt take heed how you give it too much play in the game; how you be too free in allowing freedom to it. Remember how unhappily their eyes were opened unto them, who were in Paradiſe; which they had ilightned ſo long as they kept them ſhut unto ſin. Let this make you with the more watchful government to reſtrain your ſight from unlawful objects; and ſeeing the mother of all living, was by her ſight brought unto death, let your mortal ſight take heed of the evil of it. The eye is the lamp, the candle of the body; and as a lamp or candle burneth very well, giveth good light, ſo long as it is ſhut up, and kept cloſe within ſome room; but if it be ſet open in the air, it is quickly waſted, and ſoon blown out with the winde; ſo if the eye be ſhut from wanton vanities by a careful watchfulneſs, then it giveth the beſt

beſt light to the body; but if it be wantonly and negligently opened, then the good light of it is ſoon put out. Great is the care, which God in nature hath ſhewed of the eye, having fenced it with the eye-lids, to keep it from hurt and wrong. To which end he hath given to the upper eye-lid a very nimble motion; and though it be doubted, whether the under eye-lid do move at all, yet ſomething it ſtirreth, although the ſtirring of it be little diſcerned. But the upper eye-lid is like a falling-door, which inſtantly is ready to thruſt it ſelf between the eye and danger, that may annoy it. And when the eye is open, God hath ſet hairs in the eye-lid, being placed there before we came into the world; and that in ſuch an exquiſite manner, with ſuch an exact equality, for number, and for magnitude, that by the addition or diminution of any thing, their uſe is marred and ſpoiled; and the eye not ſo well fenced and ſheltered, which is the uſe of them. This care therefore of God in nature to preſerve the eye from bodily hurt, muſt teach you care to preſerve your eye from the ſpiritual hurt of ſin. The eye-lid to fence your eyes from this, is the Law of God; and there muſt be a quick motion of diligence in you, to thruſt this ſtill between your eyes, and the temptations of them. The hairs ſet alſo by God to ſhelter them, are the Commandments, to which you may not adde, from which you may not detract any thing. Theſe are moſt exact, moſt perfect; and if you keep them carefully faſtened to the eyes, they will keep them ſafely from ſin. The eye in the ſubſtance of it, is a very ſoft and tender part of the body; which as it was needful for the reception of the forms into the eyes, ſo doth it make the eyes the more ob-

noxious many wayes unto offence and hurt. And ſurely no leſs tender and ſoft is the eye in reſpect of ſin, eaſily doth that make an impreſſion upon it, and very apt it is to take hurt by it. But as therefore in nature it is ſhielded the more carefully; ſo muſt it alſo for the ſame reaſon in grace be watched the more diligently. The uſe of the eyes in nature, is to be, as it were, ſpies, whereby to diſcover afore-hand thoſe things that would annoy us, that they may be ſhunned; and to make way for us unto thoſe things, which being good, are deſired by us. Do not therefore pervert this uſe, and let them not be falſe ſpies unto you; let not their diſcovery be to do you hurt, let not their making way be to let in evil, by the evil deſire of them. The ill placing of the eye in nature, by the ſquint looking of it, is a great blemiſh to it, and taketh away much from the beauty of it; but a far greater blemiſh is it, a far greater deformity, if that it could be ſeen, when that it looketh a ſquint in ſin, and is turned aſide from Gods Commandments. The exhortation therefore of the Wiſe man is, *Let thine eyes look right on, and let thine eye-lids look ſtraight before thee, Prov.* 4. 25. Let them look right on to that which is right; let them look ſtraight before, to that ſtraightneſs of well-doing which by God is ſet before thee. Let thine eyes and eye-lids have a ſteady, grave, and modeſt aſpect. It is related, that a wanton woman fixing her eyes immodeſtly upon a religious man, called *Ephraim*, he told her that it beſeemed a woman to look modeſtly upon the ground; to whom ſhe replied, Do you look modeſtly on the ground, who were made of the ground; I will look upon man, who was made of man. But though her wit was ready, the wiſdom

wiſdom of *Ephraim* was better. For the eyes being caſt down upon the earth, do help to lift up the heart unto heaven; and in a modeſt quiet humility to look ſtraight down, is the ſtraight way to look upright to God. The cloſing of the eye, is a great opening of the mind unto religious meditation; in which reſpect one ſaith, When the eyes are ſhut, then the eyes are opened, and then is God diſcerned; when the day goeth away, how great is the benefit which the night bringeth? But as for ſin, the beginning of it, is for the moſt part from the eyes; and therefore are you the more diligently to look to your eyes, that you may the more happily cruſh ſin in the beginning of it. For as thereby you ſhall make ſin the leſs, ſo will it be the leſs labour to you to ſuppreſs it. In this regard, to comfort the ancient Chriſtians, who in the time of perſecution were caſt into priſon, a devout Father ſaith, Thou ſeeſt not ſtrange Gods, thine eyes fall not upon the places of publique luſt and uncleanneſs. This the priſon doth for a Chriſtian. And let it be your care to do this for your ſelf. For though you have your liberty, yet put your eyes into the priſon of a watchful reſtraint, and ſhut them up cloſe, that they take not the ſcope of their ſinful deſire; and thereby ſtop ſin in this beginning of it, that it run not out into that licencioúſneſs, whereby it will be run too far for your recalling of it. Of one thing be warned moſt eſpecially, and that is, not to permit your eyes to gaze upon the eyes of a wanton woman. For the fiery darts of Satan are ſhot from the bowe of luſt, bent in her eyes; and being aimed at the heart, do there kindle infernal fires of wickedneſs, when the dew of heavenly grace doth not repel their force, or quench it,

if admitted. The eyes of ſuch a one are the pit-falls of luſt, her eye-lids the trap-doors to them, her wanton glances the baits that lie within them; and if you be not wary, you will be quickly taken in the ſnare. Wherefore in this caſe make a covenant with your eyes, and let your eyes binde you to take heed, how you come into ſuch company, leſt you bring them into danger; and do you binde your eyes, to beware how they look upon ſuch objects, leſt they bring you into dange. In general, to keep your eyes from evil, remember that Gods eyes are upon your eyes, *For his eyes are in every place, beholding the evil and the good, Prov.* 15. 3. And therefore ſeeing he is preſent, ſeeing he looks on, look not awry in any thing, whereby to diſhonour his preſence.

CHAP. 62.

Of Idleneſs.

A Sixth bad quality of this bad ſervant, is Idleneſs and Sloth, and that may be conſidered in reſpect of the hands, which as they are the inſtruments of working, ſo by their not working, by their hanging down and folding together do ſet forth ſlothfulneſs unto us. There is no part of the body, that hath ſo many kindes of motion, as the hand hath, whereby as it is fitted for working, ſo doth it the more condemn the ſlothful not working of it. Wherefore although it be not altogether the labour of the hands, which I commend unto you, unleſs that need do command it, yet from the fault of lazie hands I would dehort you from Idleneſs and Sloth. And to make my

my dehortation of the greater force, let me ſhew you the great evils which this idle diſpoſition worketh. The firſt, is the ſhame of it. For what more ſhameful, then to ſee the Vineyard of the ſlothful all grown over with thorns, all covered with nettles. Is not the very ground it ſelf, as it were, aſhamed of the owners ſloth, and therefore bringeth forth nettles, as it were, to cover the face of it for ſhame? It may be thought, that if it could, it would even thruſt all the thorns of it into the ſluggards ſide, thereby to rouze him, and to make him to take away the ſhame, both of himſelf, and of the ground. Surely among all the weeds, wherewith the ground is peſtered, there is none that deſerveth more to be rooted up, and to be caſt out of it, then the owner of it. The ſhameful deſcription, which the Poet giveth of ſlothful perſons, is this, *Nos numeri ſumus fruges conſumere nati. We are a number born to conſume the fruits of the earth.* But unworthy are ſuch to be born, and to ſay that they are numbers, gives too much value to them. They are but cyphers, but blanks in the world; and as cyphers receive their value from other figures, ſo they their preſervation from the labours of other men. A ſecond evil is this, that it maketh ſmall and eaſie things to be great and hard matters; even as care and pains make hard things to be eaſie. If ſome ordinary trouble, and indeed not worthy to be called a trouble, meet with a ſlothful perſon, for he will not ſtir to meet with that; he crieth out, a lion is in the way, a lion is in the ſtreets, he ſhall be ſlain preſently. But this crying out of the lion, ſheweth that the courage, and nobleneſs of the lion is not in the ſluggards heart. No, it is the ſnail that is there; and unleſs the ſloth-

ſlothful mans houſe may be removed with him, he will not ſtir to move out of his houſe. His way is ſtopped with an hedge of thorns, every ſtep he goes is a thorn in his foot, every work he doth is a bramble that ſcratcheth his hand; every ſmall hinderance is a tree in his way. The fierce beaſt is not ſo kept in with a ſtrong fence, as he is from working, with the hedge of his own ſloth. He can finde no way out to labour. A third evil is this, that it is tormented with a longing deſire, which in not being ſatisfied, is the more grievous. For the ſoul of the ſluggard deſireth every thing that is good, he is wholly in deſires, he coveteth greedily all the day long. For though himſelf be idle, yet his deſire is ſo hard a labourer, that it daily laboureth; and ſuch a daily labourer as painfully worketh all the day He is deſire, and nothing elſe; nothing elſe he will do, and nothing elſe he hath. It is a ſtrange Green ſickneſs wherewith he is poſſeſſed. And moſt juſtly is he puniſhed by God with this longing deſire, ſeeing he laboreth not for that which is deſired. A fourth evil is, that the evil of ſloth, where it is ſetled, is hardly removed. For if any one be once caſt into the deep ſleep of ſloth, it is not much, nor loud nor earneſt calling that can awaken him Indeed ſlothfulneſs is but a waking ſleep, as ſleep is but a drowſie ſlothfulneſs. And as ſleep is the bed of ſlothfulneſs, ſo ſlothfulneſs is the bed of ſleep. It is natural for ſleep to cauſe ſlothfulneſs, and it is natural for ſlothfulneſs to cauſe ſleep. But in this ſleep of ſloth there is no end. It is ſtill a little more ſleep, a little more ſlumber, a little more folding of the hands to ſleep. And though many ſleeps have been before, many ſlumbers follow after; all is to a ſluggard little, becauſe little

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is the poſſeſſion of any thing, where the deſire is great. It is more that the ſluggard would have, to which end he folded his hands, as it were, to graſp it, and to hold it faſt unto him. And therefore if perhaps ſtrong calling may awaken him, yet he lieth ſtill, he doth not ariſe: he may anſwer when he is called, but he doth not anſwer to the call, and ariſe as he is bidden. But as a door turneth upon the hinges, ſo doth he turn upon his bed. The door faſtened to the hinges will not be ſtirred from them, and he faſtened to his bed will not be ſtirred from it. The door doth but turn from one ſide to the other, keeping in the ſame place, and he doth but turn from the one ſide of the bed to the other, keeping ſtill in it. The door of his will is faſt ſhut againſt any one, that ſhall take him out of it. A fifth evil is, that it is an evil which increaſeth exceedingly. If ſloth hath made a man to put his hand into his boſom, it cometh at length ſo to ſtick there, that it will not ſuffer him to bring it out, although it be but to bring it to his mouth, and to put in his meat there. Or if hunger may cauſe him to put his hand into the diſh, it will not ſuffer him to take it back again unto his mouth, to feed himſelf. Or elſe if it do ſo, through extremity of hunger, it grieveth him to do it; it is, as it were, a great pain unto him. His hand to him is as great a burden, as the whole body is to another; it is a greater journey to him from his hand to his mouth, then many miles are to another; he is, as it were tired, and quite wearied with it. Such is the ſtrange meaſure of ſloth, to which it groweth. Again, another evil is, that it putteth moſt unworthy baſeneſs into people. For indeed a ſlothful perſon is fit for nothing, but to be a ſlave; ſo that

the whip and ſcourge may ſet him a work. It is the hand of the diligent that ſhall bear rule. For there is no hand ſo fit to hold the helm, as that hand is, becauſe diligence is ſo needful unto the holding of it; and there is nothing that ſooner bringeth the hand unto the helm, then the diligence of it. He that is diligent, eaſily commandeth his owne affaires, eaſily commandeth his owne wants, and moſt worthy is he to command others. Government ſhall be upon his ſhoulder, in whoſe hand is dilgence. But let him lie at the feet of all, who lieth ſtill in ſloth. Laſtly, another evil is, the great evil of miſery to which ſloth bringeth people. For though the ſlothful perſon lieth ſtill, his miſery travelleth hard to come unto him, and it knows the way ſo perfectly, that it miſſeth not. A traveller at firſt is far off, and ſo is miſery from the ſlothful perſon, which is alſo oftentimes the cauſe of ſloth. For he that ſees he hath not need to work, too often doth not work, until that need oppreſs him. And as a traveller is not perceived, until he draw near; ſo neither is poverty diſcerned by a ſluggard, until it be ready to ſeize upon him. But then it cometh as an armed man, ſhewing no pity, no mercy, but ranſacking and ſpoiling all that is to be had. Beware therefore of this great evil, this great enemy; and eſpecially take heed of him in matters of ſalvation. Woe it is to ſee, how in this point, negligence, and ſloth, and drowſineſs poſſeſs all; and whereas without doubt none would periſh, yet none doth that whereby he may not periſh. Strange it is, that God rebuking ſinners, and threatning eternal puniſhment; yet among ſuch thunders they do ſtill ſleep, they will not condemn their ſinful courſes, nor awake to a new life.

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But let it be your care to keep off this drowſineſs, this ſloth, and having a watchful eye over your wayes, be alwayes ſtirring in the wayes of godlineſs.

CHAP. 63.

Of gadding into bad Company.

THe laſt bad quality, that I will mention of this ſervant, is the gadding of it; and this may be conſidered in reſpect of the feet. For they are too often going, and too much into bad company, whereby they fetch and bring back much hurt and evil. The ordering of our feet, and by them of our going, our ſteps, our way, is that upon which the word of God much beateth, as being the direction of our whole lives. But I ſhall here reſtrain it unto bad company; as being a ſpecial thing, which the feet are to ſhun. For as one ſaith, The perfection of the feet conſiſteth in this, that we have nothing to do with them, whoſe feet do run to evil. For ſuch curreers of hell there are, by whom the diſpatches of the Devil are carried through the world. But avoid them by all the means you can, paſs them by, if that your occaſions may be to paſs by them; turn from them as faſt as you can, and get far away from the reach of their danger. Surely to be in bad company is no good ſign, it is too probable an argument of proving a likeneſs unto them. And if there be not a doing of wickedneſs with them, it is the next ſtep unto wickedneſs to be come unto them, to be among them. Go not therefore with them much in the publique and open wayes of humane affairs, but as for their paths, their own wayes of wickedneſs enter not into them. For their wayes are crooked, and

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as it is troubleſom to tarry with them, ſo it is difficult to get from them. Take not ſo much as one turn herein with them, wherein they turn ſo much away from God, and the paths of his Commandements. When the law forbiddeth the Jews to eat of the Eagle, the Hawk, and the Raven, *Levit.* 11. 14, & 15. The ſignification is, that they ſhould not cleave as companions to them, who know not to provide food for themſelves by labour and care, but live by rapine and wickedneſs. For the Eagle ſignifieth rapine, the Hawk injuſtice, the Raven covetouſneſs. Feed not therefore with them that feed in ſuch manner. Look upon wicked people and company, either in themſelves, or in their wickedneſs, or in their way, you will finde all to be hurtful; and therefore that it is moſt needful to keep your feet from them. Firſt, as for themſelves it is not enough for ſuch that they do wander out of the way, but it is their deſire to draw others after them, and they do account it to be their conſolation to have many partners in their ſins, and in their puniſhment. Take heed therefore of them, and *let them not ſay in their hearts, ſo would we have it: let them not ſay, we have ſwallowed him up*, *Pſal.* 35. 25. For wicked people are ſaid to ſwallow up others, when by enticing them to wickedneſs, they do make them to be, as it were, one body with themſelves. This it was therefore that made *Jacob* afraid to go down into Egypt, namely the ſinful ſociety of the Egyptians, until that God promiſed to go down with him, *Gen.* 46. 3, & 4. And when he was to dye in Egypt, he would not be buried there, becauſe not onely in life, but in death he would flie the ſociety of the wicked, *Gen.* 47. 29. And when our Saviour Chriſt

Chriſt ſaith, *If thy right eye offend thee, pull it out, caſt it from thee, Mat.* 5. 29. It is not amiſs underſtood of cutting off, and caſting away thoſe friends, which are as dear as our eyes unto us, if their company bring thoſe things which are hurtful to our ſouls. Secondly, as for their wickedneſs, that hath a very catching nature in the infection of it; and great is the aptneſs of humane nature to be infected by it. In the ceremonial Law, if an holy thing did touch an unholy thing, it did not make it holy; but if an unholy thing did touch an holy thing, it was made unholy by it, *Hag.* 2. 12, & 13. Which was to ſhew, that we are more apt to run into the imitation of wickedneſs, then to be ſtirred up to follow vertue and godlineſs. Beware therefore of making friendſhip with the wicked, for ſuch is the law and command of that friendſhip, that by likeneſs it infuſeth wickedneſs into them, that are joyned with them. Their very bad talking breedeth much miſchief, and though it appear not preſently, it leaveth ſeeds in the minde, and it followeth afterward. It ſtayes longer then it is heard; it abideth and maketh recourſe, though it go away. Laſtly, as for their way, ſurely thorns and ſnares are in the way of the wicked, and he that doth keep his ſoul, ſhall be far from them. Their way is to be a thorn in every ones ſide, to be a prick in every ones eye, to be a ſnare for every ones foot. If the thorns do not wound him, the prickles ſhall gaul him, or if either or both do not catch him, the ſnares ſhall hold him. If the thorns of his bad actions do not wound him in the practice of the like, the prickles of his fooliſh talking ſhall corrupt him; or if either, or both, do not forthwith lay hold of him, the ſnare of his enticements ſhall hardly let him go. A

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wicked mans way is like a buſhy thicket, wherein is no paſſage without tearing of a mans clothes, or ſcratching of his body; without wronging of a mans name, or gauling of his conſcience; and where the buſhes do but hide the ſnares, which every where are laid to devour the ſoul. He that like a good ſhepherd keepeth diligently the flock of his affections, will be ſure to keep them far from theſe thorns which will tear off their fleece. He that guideth warily the flight of his thoughts, will be ſure to carry them far from theſe ſnares, wherein elſe they being taken, will bring himſelf into deſtruction. For they who leaving the high way of the King of Heaven, high above the durt and mire of wickedneſs, made plain by the going and footſteps of the ſervants of God, and of the Lord himſelf, doth creep thorow theſe wandering and buſhy wayes, have their legs ſcratched, their wedding garment rent, and not onely are they pierced with the ſharp prickles of the briers, but wounded with the ſtinging of poiſonous ſerpents and ſcorpions, which lie hid in them. This it was, which made a religious godly man, complaining of his bad company, when he was young, in his elder years to cry out, O too too wicked friendſhip, when it is ſaid, Let us go, let us do; and it is a ſhame not to be ſhameleſs. And thereupon dehorting from bad company, he ſaith, I do not ſay, that thou ſhouldeſt not have ſo much as one ſuch in thine houſe; but whereſoever thou heareſt ſuch to be, ſhun to go unto them. And again he ſaith, Be alwayes ſeparated from the wicked in your heart: be wary how for a time you be joyned with them in your body. My child, remember this counſel, and that you may the better keep from the company of fooliſh and

and wicked people, keep in the company of thoſe that are vertuous and wiſe. Be walking with them, and as they walk in the wayes of wiſdom, ſo walk with them, by following their ſteps, and example. To be with the wiſe, and not in their wayes of wiſdom, is to be out of the way for getting any good by them. Be therefore with them ſo, as that their wiſdom and goodneſs may be with you, at leaſtwiſe in ſome imitation of them. But ſee that the company of wicked fools do not deſtroy you, not onely in goodneſs, but in underſtanding. For what are they but void of underſtanding, who follow after thoſe that are void of underſtanding. The Prophet *Iſaiah* cryeth out, *Woe is me, for I am undone; becauſe I dwell in the midſt of a people of polluted lips, Iſa.*6.5. He accounted it a part both of his ſin and miſery, that he dwelt among ſuch. But much more may they cry out, woe, and undone, to themſelves, who by doing as their wicked company doth, are made to be ſuch as they are. To free your ſelf therefore from this woe, from this undoing, keep your ſelf free from bad company. It is not eaſie to get from them, if but a little you be among them. The ſureſt way of ſafety is not to be near danger. And thus having conſidered theſe ſeveral parts of the body, let me in general, and for a concluſion adviſe you, to be careful in uſing of them; that when you may want the uſe of them, it may be your comfort to remember how well they have been uſed by you. As when you cannot uſe your Hands, let it be your comfort, how diligent they have been in the works of godlineſs: when you cannot go, let it be your comfort, how frequent you have been in going to Gods houſe: when you cannot

not ſee, let it be your comfort, how piouſly you have read the ſacred Word of God: when you cannot ſpeak, let it be your comfort, how delightfully your tongue hath talked of God, and good things. In ſhort, live in Gods fear while you enjoy the uſe of theſe parts, that when you do not enjoy them, God may be your arm, God may be your ſtaff: and that then Chriſt may ſpeak for you, and you by the eye of Faith may behold him looking in mercy upon you.

Laus Deo. Amen.

FINIS.